

THE HOLY NAME JOURNAL

The only official publication of the HOLY NAME SOCIETY in the United States

APRIL, 1952



XLII, No. 4

Asides

CONTENTS

What is it like to strike out on foot, in sight of a disbelieving world, on a punishing journey of faith? Bearing a heavy Cross, praying and singing aloud, groups of pilgrims, one of them described in "The Road To Vezelay," by GEORGE HARTLEY, made their way to the ancient abbey of Vezelay, in France, to pray for peace. The sight they beheld at the end of their journey is seen in our cover picture.

JOHN J. GRIFFIN, president of St. Joseph's Holy Name Society, Somerville, Mass., presents in this issue the concluding part of his "St. John—The Evangelist of the Holy Name." Other titles of unusual merit are "Disciple By Force," a story by E. J. KEEGAN, of Surrey, England, "Dragon's Teeth," by LEONARD BURKE, "Martyr of Molokai," by Washington's HENRY F. UNGER, and "New Day In The South," by LOUIS C. FINK, of Atlanta. The last named article indicates something of the work that lies ahead for the Church in the South.

SPECIAL FEATURES

THE ROAD TO VEZELAY	George Hartley	3
THE SECRET OF THE KING	V. F. Kienberger, O.P.	5
MARTYR OF MOLOKAI	Henry F. Unger	6
DISCIPLE BY FORCE	E. J. Keegan	9
NEW DAY IN THE SOUTH	Louis C. Fink	11
ST. JOHN—THE EVANGELIST OF THE HOLY NAME (Part II)	John J. Griffin	13
GLADIATOR OF THE PICKET LINE	Stephen Murray	21
LOOK WHAT THEY'RE DOING TO THE WEATHER	F. C. Louis	25
DRAGON'S TEETH	Leonard Burke	33

THE HOLY NAME SOCIETY

NEWS AND VIEWS	Harry C. Graham, O.P.	16
THE JUNIOR HOLY NAME SOCIETY	Father Patrick Martin, O.P.	20
ACTION ON THE PARISH FRONT	F.A.M.	23

DEPARTMENTS

EDITORIAL		2
A DAY AT THE VATICAN (Pictorial)		18
THE CURRENT SCENE	Frank J. Ford	27
ON THE SIDELINES	Dick Stedler	29
LABOR-MANAGEMENT JOTTINGS	Charles B. Quirk, O.P.	31

EDITOR
Harry C. Graham, O.P.

ASSOCIATE EDITORS
Thomas F. Carey, O.P.
John F. Ryan, O.P.
Thomas Shanley, O.P.

CIRCULATION MANAGER
John B. Affleck, O.P.

NATIONAL DIRECTOR
Harry C. Graham, O.P.
141 East 65th Street
New York 21, N. Y.

ASSOCIATE DIRECTOR
John P. McDermott, O.P.

CHICAGO OFFICE
DIRECTOR
F. L. Vander Heyden, O.P.
1909 S. Ashland Ave., Chicago 8, Ill.

SAN FRANCISCO OFFICE
2390 Bush St., San Francisco 15, Calif.

PUBLISHED UNDER THE DIRECTION OF THE NATIONAL HOLY NAME HEADQUARTERS
141 EAST 65TH STREET NEW YORK CITY 21

Published by the Rosary Press, Somerset, Ohio, monthly, except during July and August. Entered as second-class matter July 29, 1914, at the post office at Somerset, Ohio, under the Act of March 3, 1879. Executive Offices, 141 East 65th Street, New York 21, N. Y.

SUBSCRIPTION—Two dollars a year in the United States and Canada; twenty-five cents per single copy. Five dollars for three years. Liberal discounts to Societies subscribing for twenty-five or more copies.

Editorial Page



Resurrection to Life

The most important feast listed on the liturgical calendar of the Church is the Feast of the Resurrection of Christ. In this year of 1952 the feast coincides with the regular Communion Sunday for the members of the Holy Name Society. Certainly all members of our Society, whether the feast were on this second Sunday of April or not, would be found kneeling in abject humility at the altar rail of their respective parish churches. For at Easter, with a special awareness, Holy Name men join the multitudes of Catholics who receive their Eucharistic Lord on Easter morn, heeding the words of Christ addressed to us when He said, "Unless you eat My Body and drink My Blood, you shall not have life in you," for in this feast of Easter we commemorate in a special way the victory of *life*, eternal life, over death and the defeat of sin.

IN THE CHRONICLES of the public life of Jesus there is an explicit mention of but thirty to forty miracles which He worked before the vast multitudes which followed Him wherever He went. However all authors, both of the inspired Scriptures and those who wrote explanatory commentaries on the inspired works, agree that those miracles mentioned are to be considered rather a suggesting at the various types of miracles of Christ rather than as a complete listing of all His miraculous actions. In other words, Christ actually worked many more miracles than we know of. Such an idea seems consistent with St. John's statement that not everything done by Christ could be written, since there were not enough books in the world to contain all His actions. Of all the wonders in the life of Christ, however, certainly the Resurrection is the greatest. The miracle of the Resurrection of Christ by His own divine power, is the glorious *confirmation of all His other miracles*, and it is this crowning achievement we celebrate on Easter Sunday.

Certain incidents in the life of Christ recorded in the New Testament foreshadow future glories of Christians attempting on earth to follow His footsteps. The glorious Resurrection of Jesus Christ foreshadows something which will happen to us in the future. Certainly there is not in us the power, of ourselves, to raise ourselves from the grave on the third day after our burial, but in Christ we look forward to our resurrection at a later time, on the final day of the existence of the world, when the soul and body are reunited to stand publicly before the Throne of God to give an account of our stewardship on this earth. This is to be our resurrection, glorious and eternal, because of our constant and firm attempt to walk the path trod by Jesus Christ. We too will attain to real life, the life promised by Christ to those who faithfully follow Him.

THERE IS ONLY one obstacle to the life promised by Christ to those who follow faithfully where He led. The obstacle is sin. It is well-known that malignant growths in the body surely destroy physical health and should be removed as soon as possible. Sin, in the spiritual part of us, is such a growth. If we remain in a sinful state for a long period of time—and it is impossible to be both in the state of sin and the state of grace at the same time—it becomes more difficult to return to the life of grace demanded of all men. Thus there must be a resurrection from sin to life. On Easter morn Christ rose from the dead to show the world His power over death and, also of great importance to the world, to impress on mankind that it would also one day rise from the dead. The Holy Name member who utilizes the wisdom which God gave to men and expects all to use, will strive for a spiritual resurrection *now* so that he may enjoy *life* forever.

The Road To Vezelay

by George Hartley

Thirty men of faith, Englishmen, undertake an arduous modern-day pilgrimage.

FROM THE TIME of our Lord's Ascension, the Church has always encouraged journeys to sacred places, and pilgrims undertake them to fulfil a vow, for the gaining of heavenly favors or to make reparation for grievous sin. When the guns of World War II ceased and humanity gasped at the horrors through which it had passed, there came from the Vatican the voice of the Pope appealing for a Crusade of Peace. This appeal was answered by the Benedictine Monks of Vezelay, who organized 14 Calvary Pilgrimages to converge on Vezelay, in Central France, from various parts of Europe.

In England, Fr. Gerald Vann, O.P., appealed for 30 strong men to carry a Pilgrimage Cross from Haverstock Hill, London, to Vezelay, and on June 29, 1950, 30 men, of every walk of life and from all parts of the British Isles, set forth with their Cross, which had been made by the Carthusians of Parkminster (those princes of penance and prayer). It weighed 90 lbs. The pilgrims, of whom I was one, had received their Crusade badges, which along with our Cross had been solemnly blessed, at a special send-off service on the eve of departure. We then visited Westminster Cathedral and embarked at Newhaven for Dieppe, across the Channel.

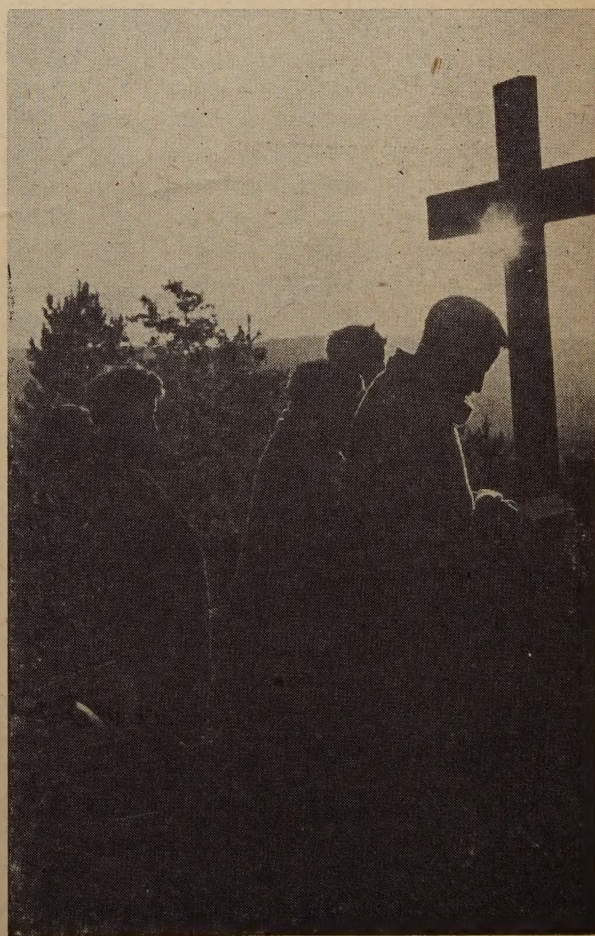
On arrival at Dieppe we got the shock of our lives. We thought that we would at once set off unnoticed on the 290-mile trek to Vezelay, but such was not the case. A vast crowd awaited

the pilgrims and the town was en fete, flags and bunting fluttered in the hot breeze, and statues of the Sacred Heart and of Our Lady were in the windows. Flowers were strewn in the roadway and on the Cross. We were welcomed by the local clergy as three men carried the Cross horizontally, two in front shouldering each arm and one behind supporting the foot of the Cross. We had as a guard of honor orphan girls whose fathers had been lost at sea.

With this great concourse in front and behind us, the clergy and our beautiful guard of honor in their white frocks and blue sashes ahead of us, we went to the Church of St. Jacques. The crowd sang the Rosary all the way, led by two Jesuit novices who were to be our guides all the way to Vezelay. The Cross was placed on a plinth within the sanctuary and after Benediction the people came forward to kiss it. There had been a fortnight's mission in preparation for the coming of the pilgrims, and as we left the church the people

sang the "Parce Domine." The great crowd followed us, still walking on fresh-strewn flowers, to the Church of St. Remy, where again similar ceremonies were performed, and after the last person had kissed the Cross, we carried it solemnly back to the Church of St. Jacques.

At midnight there was solemn High



PILGRIM PRAYERS AT DAWN



COMING INTO VEZELAY

Mass—fittingly that of the Most Precious Blood, as it was now July 1. The church was filled to overflowing and four priests distributed Holy Communion for an hour.

THE FOLLOWING MORNING we shouldered our Cross and marched in threes behind it. The first row of three men recited the Five Sorrowful Mysteries, and those behind meditated on the Passion or took part in the routine devotions like hymns or the Litany of the Saints, sung each day by one of our chaplains. From now on almost all the way to Vezelay we were met at each village by the Cure and his congregation, who conducted us to their church singing the Rosary, the "Stabat Mater" or "Vexilla Regis." Mass or Benediction was celebrated according to the time of the day. As these visits to the different French towns often took us from our planned route, the mileage to Vezelay piled up to nearly 400.

On the evening of the third day out from Dieppe we were met on the outskirts of Rouen and escorted to the Church of St. Thomas a Becket. We then descended the steep slope to the market place and planted our Cross on the spot where St. Joan was burned as a witch. A great crowd assembled, the

Rosary was sung, when to the accompaniment of the Lourdes hymn we carried our Cross into the Oratory of St. Joan, where, after Benediction, thousands of people came to venerate it. The Cross was left in the Chapel for the night and the pilgrims slept, thoroughly tired, under trees in a convent garden.

The following morning Fr. Columba, O.P., celebrated Mass in the Oratory for all who were praying for the success of the Pilgrimage. As we left the Oratory we paused and said a prayer by the prison where St. Joan was incarcerated before her death. We followed the Seine all that morning, marching four miles to the hour with a rest of 10 minutes. Each morning and afternoon we had a spiritual conference of a quarter of an hour from our chaplains, beginning at Dieppe with reflections on the Creation of Man and ending at Vezelay with the Sacraments.

There were incidents all the way, of course, one of them occurring on the Friday evening after we entered the town of Evreux and were welcomed by the parish priest. As we entered the main street, a force of police arrived and prohibited us from erecting our Cross, saying prayers or singing hymns. We marched

silently through the main street, escorted by police on each side of the Cross, until we wheeled right into the parish church. As we turned in, the police stood at the salute. Here we had midnight Mass, and the good Catholics of Evreux later gave us beds and food. The following morning we went on our way, sorry to leave such kind people.

That day was the hardest of all. In a burning hot sun on a long straight road of 14 miles, treeless and surrounded by cornfields, we trudged to St. Andre, where heavy fighting had taken place during the great war. We said the "De Profundis" by the American Cemetery. Our casualties were many that day and late in the evening we marched into Mesnil. Blistered heels, strained tendons, sore shoulders and utter weariness made it seem impossible to go on.

However, there was a treat in store for us, temporally and spiritually. The good people of Mesnil gave us beds and fed us well, and the Cure had held back his Ceremony of First Communion for his children until our arrival. The following morning the same ceremony was performed at Marville and here, that Sunday morning, we saw a Catholic village fair, similar, I suppose to the village fairs in our own British Isles in the days of the Faith. The Cure's mother was very sick, and as soon as we arrived our two doctors immediately went to attend her. One cannot speak too highly of the heroic work of those Pilgrimage doctors. Often tired out with their own share of the daily toil, they would go to stricken people in their homes or assist in hospitals. God bless them for their unselfish work.

During the morning of July 9, afar off along that seemingly endless road, we saw for the first time two pin points which shaped themselves into the twin spires of Chartres Cathedral. In the evening, received by the Bishop, we placed our Cross in front of the High Altar and a huge crowd gathered to venerate it. Again there

(Continued on page 35.)

The Secret of the King

V. F. Kienberger, O.P.

THE LATE Canon Sheehan of Doneraile, Ireland, wrote a book he called "My New Curate." After sixty years it still brings forth the "tears and laughter" endemic to the Irish race. The "new curate" had a loveable pastor whom the people affectionately called "Daddy Dan." Not that they addressed him thus in meeting his reverence, but when his name came up in the round of conversation at home, at the market or at the fair, everyone referred to their Sogorth Aroon, as "Daddy Dan."

In his age he was given to writing poetic sermons in praise of Our Lady. The people loved him for his simple faith in God and for his child-like devotion to the Blessed Mother. Canon Sheehan has written a lilting paragraph which he ascribes to the beloved sogarth: "And in those latter days of life I still sought for a vision of Our Lady, which I could keep before my imagination when writing certain things in her honor. I had a peculiar devotion to the Child-Virgin of the Temple and the House of Nazareth, where in the noon-tide, the Archangel entered and spoke his solemn words. . . . I sought the Child-Virgin's face everywhere in vain—in pictures, in the faces of my little children; but not one came up to my ideal of what the Little Maiden of the Temple and Nazareth was like. At last one day little Alice (Moylan) came, and in her sweet oval face, and calm entreating eyes and raven hair, I saw our Blessed Lady and wondered and was glad. And in those days of her simple childhood, before the awful down of

self-consciousness, I used to put down into form my dreams; and the face that haunted all my sacred and poetic conceptions of our dear Lady was the face of little Alice."

Many a priest, nun or parent has looked upon the lighted face of the little ones confided to their care and have repeated the words uttered by the neighbors who had looked upon the infant, St. John the Baptist, with awe, "What then will this child be?" Occasionally we pose this identical question when we have happened upon a child whom we fancy to be the very likeness of the Youthful Christ or the Little Maiden of Nazareth who became His Mother.

NOW, WHILE GOD'S IMAGE is chiefly in the soul of all of His creatures, there is often an indefinable something reflected in the faces of those destined for the cloister and the altar. This reflection is the refracted light shining in the countenances of those whom God has elected as His special witnesses to perpetuate Christliness and Mary-likeness in the world. I have always felt that this "light of vocation" comes from the altar-fire which God in the long ago said would "always burn." The book of Leviticus states, "And the fire on the altar shall always burn, and the priest shall feed it. . . . This is the perpetual fire which shall never go out on the altar." It was God's ordinance in the Old Dispensation that the Children of Aaron should offer sacrifice to the Lord. In the New Law, God does not confine His priesthood to one family

or to one tribe. He places in the hearts of young lads a burning desire to serve Him as a priest. This is the flame of the Eucharistic priesthood that, despite famine, persecution or the sword, shall never cease to burn in loyal hearts of young men.

It lights the freckled face of the farmer's son or the comely countenance of the banker's firstborn male child and it is Heaven's sign that they must be set apart, as were Aaron's sons to offer sacrifice. How eloquent are the words of St. Luke in the Acts when he describes the Church at Antioch when Barnabas and Manahen, the foster-brother of Herod the tetrarch, and Saul were among its "prophets and teachers." "And as they were ministering to the Lord and fasting, the Holy Spirit said, 'Set apart for me Saul and Barnabas unto the work to which I have called them'."

Almost every Catholic girl at one time or another feels the desire to be a sister. Eagerly and gleefully they raise their hands in the kindergarten when one asks, "And how many of you want to be Sisters?" While naturally all little girls cannot become nuns, still a number persist in their vocation to the cloister. There is a lovely mirroring of the Lady Mary's face in the earnest countenances of girls whose secret is to serve the Eucharistic King in the convent. And Tobias says, "It is good to hide the secret of the king."

IF A DAY should come when your son or daughter will sit on the arm of your chair and ask your consent to their entrance in religion, count yourself the happiest Holy Name man in your vicinity. There is a dearth of vocations in the Church. And the need of these vocations is desperate, for souls are being lost for lack of catechists. Every Holy Name man who is father of a family should explain to his children the nobility of answering the call to Christ's service.

If your sons or daughters feel in themselves a desire to serve God, do not discourage them. They will be nearer to your wife and you for their going, whether it be a temporary or a more lengthy separation.

Martyr Of Molokai

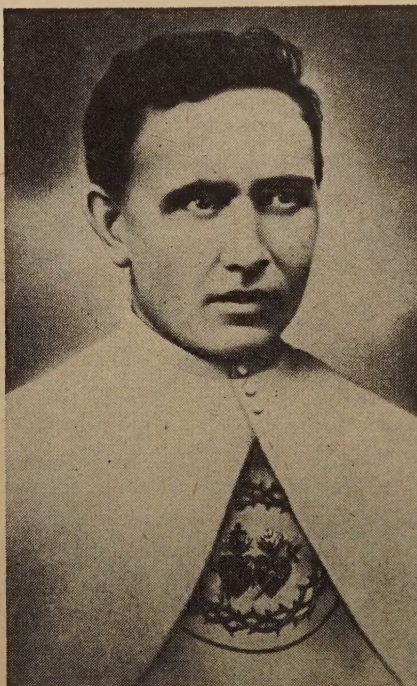
by Henry F. Unger

The gleaming gates of Heaven opened one
April day to welcome a humble leper.

SIXTY-THREE years ago the Catholic and even the non-believing world was profoundly sad. Father Damien, the heroic leper-priest on Molokai in the Hawaiian Islands who had sacrificed everything in order that he might help the forgotten lepers, had died. The once robust Belgian priest, now plagued with dread leprosy, died on April 15, 1889, as he had lived, wanting nothing for himself, with a touching prayer on his lips, "How sweet it is to die a child of the Sacred Hearts."

It was all so different for Damien on October 31, 1863. The then Brother Damien, chafing at the spiritual bit and anxious to be called to some missionary labors, had taken minor orders at the Seminary of the Fathers of the Sacred Hearts in Louvain, Belgium. His missionary desires surged even higher when a Bishop from Oceania visited the Seminary and in eloquent words described the plight of the natives in his area. Damien's missionary soul was afire.

Then the seeming accident happened. Damien's brother, Father Pamphile, also a member of the Sacred Hearts, had procured permission to enter the missions in the Hawaiian Islands. Suddenly contracting typhoid, Father Pamphile was eliminated from the list of missionaries. Damien, saddened by his brother's grief at missing the mission assignment, suddenly suggested to his brother that he, Damien, would take his place. Assuaging his brother's sadness somewhat by the proposition, Damien wrote



FATHER DAMIEN

At 33, zealous and strong

to his Superior General, begging for the missionary life and pleading "lest the price of the ticket be wasted." The Superior General, though he realized that Damien was not yet a priest, nevertheless was impressed by the young man's generous offer and gave his consent.

ALMOST as a prelude to his great adventure of sacrifice on Molokai Island, Father Damien, known in early life as Joseph de Veuster and more familiarly to his buddies as "Jef," was acting the part of a spiritual hero. On his way to

school one day with his brothers and sisters—he was the sixth child of Francis and Catherine de Veuster—"Jef" noticed a beggar approaching. The youngster exclaimed, "He looks so hungry and we are always well fed. Let's give him our lunch!" Promptly the lunch for the group was handed over to the beggar, and the group went happily on to school.

Joseph de Veuster's future rôle as the famed Father Damien was based on many similar episodes. It was the Tremeloo lad's ardent love for the Blessed Sacrament that was one day to start a perpetual adoration Society among the lepers of Molokai and to be a great aid in his lonely hours. His life-long spirit of charity was to guide him among the lepers and, despite his own revulsion, to keep him administering to the needs of the outcast miserable lepers.

There was no indication while he was still a boy that fun-loving, simple Joseph de Veuster would become a world-renowned figure or even a priest, though he had spiritual tendencies. A farmer with his hard-working farmer-father (the Veuster descendants today still plow the land in the area of the famed priest's birthplace), Joseph did show leanings toward a business career. His father noticed this and urged the boy to follow business training, which he did. Joseph's brother, whose place "Jef" was to take in the Hawaiian mission field, entered a seminary.

Joseph never connected the prayerful

habits of his youth with a "sissy" attitude. He could whiz over the ice with the fastest skaters, and at 15, could lift a 200-pound sack with ease. It was while working with his father at home that Joseph gained an all-around knowledge that was to help him build homes for the Molokai lepers and to pipe in lines for their fresh-water needs.

During the course of his business school years, Joseph attended a mission preached by a Redemptorist Father. "One night," a cousin recalls, "Joseph came home from the mission evidently struck by something that had been said, for instead of retiring to rest he stayed up the entire night, praying earnestly to God." The Tremeloo lad now knew that the business world was not for him. He thought about the Trappists, but conversation with his brother, now in a seminary, changed his mind. He simply asked his father for permission to stay on with his brother at the seminary. Prevented from studying directly for the priesthood because of a lack of Latin knowledge, Joseph became a laybrother, choosing the name of Brother Damien. Before long his ability to learn quickly had Brother Damien studying for the priesthood.

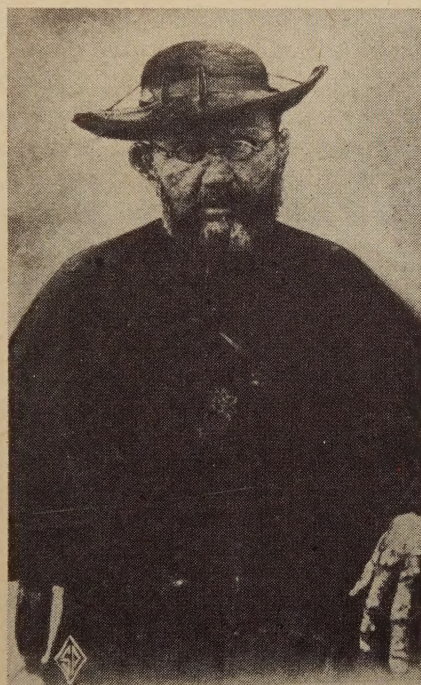
EVEN BEFORE he realized it, Damien was embarking at Breherhaven on that fateful October 31, 1863. Five months later and eight thousand miles removed from his homeland, Damien arrived in Honolulu on March 19, 1864, an energetic missionary eager to conquer the islands of Oahu, Hawaii, and Molokai.

Though Father Damien's missionary efforts in pre-leper-colony days pall before his gigantic monument of sacrifice on the dread colony, they were sufficient for the admiration of a world which knew what the big island of Hawaii was at that time. A mass of tangled growth in the outlying districts, it was peopled in sections by natives with pagan tendencies. The area was vast and the unbelief tremendous. But Father Damien, ordained on May 21, 1864, in the Cathedral of Our Lady of Peace, Honolulu, with his almost limitless energies, erected numerous chapels and altars at

various stations. Not uncommon was his trek over an 1800 foot mountain barrier to administer to a neglected flock.

Everywhere that Father Damien went, he heard discussed the subject of leprosy, the scourge of the Islands. He heard also about the desperate need of a permanent priest for the leper colony, rife with every possible form of excess and debauchery, a hell-hole of despairing humans, dumped there on Molokai by the Hawaiian Government.

One day, Bishop Maigret, filled with compassion for the lepers, asked his



FATHER DAMIEN

At 49, ravaged by leprosy

priests for a volunteer to work among these abandoned people. Four priests volunteered, but Father Damien pleaded for the assignment more strongly than they. With the Bishop, Father Damien sailed for Kalaupapa in the company of fifty lepers. It was May 10, 1873, a momentous day in history, the first day of Father Damien's 16 years of living martyrdom. Three years before his death, Father wrote of this turning point in his life, "By a special providence of Our Lord, Who during His life showed a particular sympathy for the lepers, my way was traced to Kalawao in May,

A.D., 1873. I was then thirty-three years of age, enjoying a robust, good health."

Hardships dogged the energetic priest from the outset. His first night was spent under a pandanus tree, there being no other shelter for him. A few dilapidated grass huts housed the lepers. An inadequate and often complete lack of water, as well as a paucity of tools and equipment for building, galvanized the priest into action. Protesting the condition of the lepers, Father Damien petitioned and insisted that the Hawaiian Government send the means for improving the leper colony. Finally, wood and materials arrived. Father Damien became builder, doctor, ditch-digger and Jack-of-all-trades.

The lepers, impressed by the outsider who came to help them, slowly began to see their life in a new light. They joined the Father, as much as possible, in bringing order out of chaos.

WITH HARDLY a moment to himself, Father Damien, built his own humble shelter near the cemetery, where in addition to building coffins, he had to bury lepers sadly at a one-a-day pace. On his daily missions of mercy, the priest, armed only with soap and water, bandages and sedatives, won the hearts of the lepers. Convinced that one day he would also contract the disease, Father Damien never turned away from his task. He accepted tools from sore-covered and infected hands, ate the food of the lepers and even smoked the pipe passed from mouth to mouth according to the Hawaiian custom. His own report of March, 1886, indicates the horrors of his work, still repellent to him despite almost a decade on the island. "The smell of their filth, mixed with exhalation of their sores, was simply disgusting and unbearable to a newcomer. Many a time in fulfilling my priestly duty at their domiciles, I have been compelled not only to close my nostrils, but to run outside to breathe the fresh air. To protect my legs from a peculiar itching which I usually experienced every evening after my visiting them, I had to beg a friend of mine to send me a pair of heavy boots. And as an antidote to

counteract the bad smell, I made myself accustomed to the use of tobacco, whereupon the smell of the pipe preserved me somewhat from carrying in my clothes the obnoxious odor of the lepers."

Never forgetting for a moment his primary purpose in the leper colony—that of attending to the spiritual wants of the outcasts—Father Damien organized his altar boys, a choir, impressive Corpus Christi processions, and perpetual adoration. And always he prepared the lepers for happy deaths.

Despite constant association with the lepers, it was only after many years of work on the island that the intrepid priest contracted the dread disease. One day he spilled some hot water on his foot and felt no pain. He knew then that he had become a leper.

NOW THAT he had the disease and was marked for death, Father Damien was overjoyed when helpers in the form of Sisters came to Molokai to assist him and his faithful partner, Brother Dutton, a Civil War veteran. The humble priest made certain that he would not infect the Sisters. He would kneel on the earth outside their chapel, adoring the Blessed Sacrament. Despite his sores and sickness, Father Damien continued to make his rounds among the sick.

When, on March 28, he took to his bed and made preparation for death, he seemed entirely happy, according to eye witnesses. On April 2, after being given Extreme Unction, he was asked if he would remember those on the Island. "If I have any credit with God, I shall intercede for all who are in the leper settlement," he replied weakly. It was soon after, on April 15, that the great heart of Father Damien was stilled in death.

That Father Damien is interceding for his followers on earth is amply noted by the scores of favors reported to Father Francis Larkin, SS.CC., who is the national promoter of the cause for the beatification of Father Damien. Readers are requested to storm heaven with their prayers, so that the great leper-martyr will soon be beatified. For

this purpose, attractive Damien prayer cards are available, as well as a limited supply of Father Damien's relics. A short, appealing novena in honor of the Sacred Hearts is also available to every-

one who seeks favor with Father Damien. Readers may write to the Father Damien Guild, c/o National Center of the Enthronement, Brookland, Washington 17, D. C., for this literature.

A Catechism Of Cliches For Broadminded Citizens

The quotes in the following little satire are, believe it or not, practically verbatim from a protest emitted by three ministers. The rest of the material is our own reconstruction of the mentality of some of the more vocal opponents of Catholicism in America.

Q. What is to be thought of a Catholic Hospital barring birth control advocates from its medical staff?

A. It is an "Un-American attempt to police the thoughts and actions of individuals in our American democracy."

Q. What is this contrary to?

A. "Our cherished principles."

Q. What are American boys doing for these cherished principles in Korea?

A. "Suffering and dying."

Q. What is particularly "deplorable" about this issue?

A. That "the Catholic Church should inject this controversy at this time."

Q. What kind of a controversy is this?

A. "A divisive controversy."

Q. What do we need more than ever at this time?

A. "National unity and inter-faith cooperation."

Q. What is to be thought about certain Protestant attempts to bar beer and liquor advertisements?

A. A notable contribution to the moral fibre of the nation.

Q. Is it interfering with anyone's liberty for Protestants to block any attempt at legalizing gambling?

A. No. This is Christian fellowship in action.

Q. What about the roar of Protestant protest on the Vatican ambassadorship?

A. That was the Christian Voice of America.

Q. To sum up: When Protestants take a stand they are doing what?

A. Protecting our beloved country?

Q. And what else?

A. And its cherished heritage of liberty.

Q. When Catholics take a stand what are they doing?

A. Attempting to impose thought control upon our citizens.

Q. What kind of citizens?

A. Liberty-loving citizens.

Q. What is the solution of this difficulty?

A. Catholics should either revise their views or keep quiet.

Q. Would not that be submitting to thought control?

A. Don't be ridiculous. That would be a hopeful approach to interfaith cooperation and Christian fellowship.

—The Indiana Catholic And Record

DISCIPLE BY FORCE

by E. J. Keegan

The cross was heavier than a boulder until Simon the Cyrenean learned how to lift it.

SIMON AND MELCHIOR sat outside the inn, enjoying their drink in the sunshine.

They were pleased with themselves. The business that had brought them to Jerusalem had been expeditiously settled. They had made a good profit—more than they expected—and life at the moment was good. They were keen bargainers and if they were not absolutely honest, well, business is business!

Physically, they were totally dissimilar. Simon was a huge, strapping fellow gifted with tremendous strength, whereas Melchior was no more than medium height and much slimmer. Though oddly assorted, they respected each other's business acumen and however much they might swindle their customers, they trusted each other implicitly. It was a satisfactory working partnership.

Owing to the unforeseen speed of their transactions, which they had reckoned to last until well into the afternoon, they were left with three or four hours to spare before they could pick up the returning caravan to Cyrene. Melchior suggested a tour around the city to see some of the famous buildings which they had not had time to visit before. Simon agreed and they set off. It was while meandering around, more or less aimlessly, that they found themselves in a surging crowd. Not very interested, they casually asked somebody what it was all about. The answer intrigued them. Three condemned men were on their way to execution, and as the informant pointed, they could see the

flashing helmets of the Roman soldiery and the points of three crosses showing above the slowly moving procession. One of the prisoners was the Nazarene.

Melchior, always inquisitive, suggested to his friend that they push their way nearer to the center to get a better view of the proceedings. Simon laughed and immediately began using his brawn to cut a way through the throng. Melchior had only to stick close behind his friend to proceed almost without any trouble. There were many imprecations and complaints from the shouldered and elbowed victims, but a second glance at the great Simon quelled any desire to resist by force. Melchior, in Simon's shadow, was equally sacrosanct. After much unceremonious pushing and shoving they reached their goal, close to the Roman guards who were shepherding the prisoners. It was not long before the partners were separated. Melchior, anxious to get a closer view, twisted and insinuated himself between the people and gradually worked himself away from Simon. The giant did not bother to move. Head and shoulders above the crowd, he could see quite comfortably.

THE SIGHT that met Simon's eyes was astonishing. The three condemned men were walking in single file, with the soldiery flanking them on each side. The first Man was covered in blood and perspiration. On His head was a tangled crown of cruel thorns. Some of the sharp points were embedded in his flesh as though someone had deliberately

driven them in. Rivulets of blood streamed down His face, spilling onto His clothes. The other two prisoners were in better shape. Except for copious perspiration they were perfectly normal. Obviously they had not been punished as had the first Man. Each prisoner had a heavy cross on his shoulder. The first Man could hardly carry His, so weak was He with the loss of blood. The other two, both strong men, had no difficulty in shouldering their burdens.

Simon had heard vaguely of the Nazarene, who had set the country of Palestine agog. Various stories of the Miracle Worker had filtered through to Cyrene, but he had not paid much attention to these.

The din was indescribable. Vile epithets and blasphemy were being hurled at the Nazarene by the crowd. The Roman soldiers were variously amused or indifferent. Neither were the other two men spared. Taunts and badinage were heaped upon them. One of the wretched pair returned insult for insult. Secure in the protection of the escort, he did not hesitate to return the taunts, all his retorts being larded with blasphemy. His companion, like the Nazarene, said nothing except for an occasional remonstrance to his companion to hold his peace.

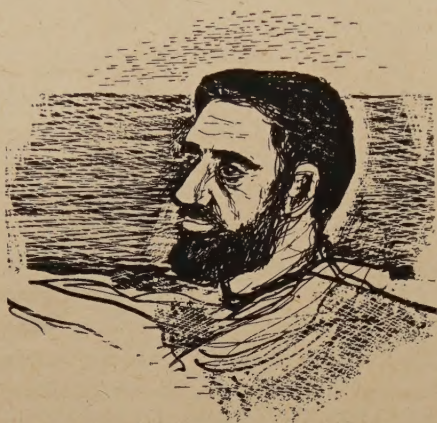
But Simon was more interested in the Nazarene, who was painfully plodding along at a slow pace and holding up the procession. Simon learned from an onlooker that Christ had already fallen twice and had to be assisted to His feet

by the guard. The soldiers were not pleased. They were anxious to get the business over and done with. The officer in charge was getting annoyed. Just as Simon was being given the details by the chance acquaintance, the Nazarene fell again. The heavy cross clattered to the ground, one arm narrowly missing a soldier who hurriedly stepped clear. The officer rapped out an order, but owing to the tumult Simon did not hear the words. Three of the soldiers broke rank and, unceremoniously pushing the people aside, made for Simon.

Ordinarily Simon could have felled each man easily, for in spite of their brawn and muscle they were no match for him physically. But strength is of no avail against cold steel. Simon thought discretion the better part of valor and, although unwillingly, he allowed himself to be forced into the procession. The injustice of the thing rankled. Why should he be compelled to help a condemned criminal just because he happened to be virile and strong above the average? If Melchior mentioned it in Cyrene, Simon would never hear the last of it. He would be the butt of the funsters and the joke of the inns. His blood boiled to think of it. Melchior was in for a hectic time, if he even so much as hinted at the subject. He cursed his partner's curiosity which had brought him to this indignity.

A blind hatred against the prime cause of his discomfiture welled within him. It was the Nazarene who was responsible. Why could He not be compelled to shoulder the penalty for His misdeeds? Why should he, Simon, have to help bear the punishment of carrying His cross? That was the accepted penalty for all people condemned to crucifixion. They had to carry the instrument of their own death. The crowd was gibing at the Nazarene for calling Himself God. They were mocking Him for having said He would rebuild the Temple in three days. The Man must be mad, thought Simon. Yet he was being forced to help a lunatic. Simon could have knocked Him flat for having caused this indignity to come upon him.

BUT THE CYRENEAN had by this time been pushed and shoved to his task. The soldiers had pulled Christ to His feet and lifted the cross on to His shoulder. Simon bent down at the guards' order and seized the other end with both hands. With the shoulder of Christ as a fulcrum at the fess point of the cross it would be no trouble at all to lift it. No trouble? Simon was astounded. He could not move it an inch. It was like a tree



rooted to the earth. Tugging and straining, he heaved again and again without making the slightest impression. The soldiers were shouting at him, the crowd laughing and ridiculing and the officer of the guard getting more annoyed at the delay. In exasperation the officer barked an order to the soldier and two of them seized the cross with Simon. But their united efforts were unavailing! They were amazed. Simon stood up and wiped away the sweat which was trickling into his eyes. It was just at that moment that the Nazarene turned his head and looked straight at the Cyrenean, who was about to emit a stream of curses.

The words died on Simon's lips.

That look staggered him. It seemed to cut right through him and lay bare his soul. It was not a look of accusation, but of infinite love and pity. For the first time in his life Simon saw himself as he was. The panorama of his life stretched before him as though he were standing on a hilltop. His conceits and pride in his physical prowess melted.

As if in one searing blast he was reduced to what he was. His unjust dealings in business, his lack of moral care for his two sons Rufus and Alexander, his indifference to his wife, the pettiness of his living—all these and more he saw in a flash. And with the blinking realization of the truth came belief that this Man, this Christ, this convicted felon, was indeed God. For all the swelling shouts and execrations of the crowd, for all the spurring of the Jewish priests who were even now inciting them, they were fools. He, a stranger, was certain beyond any shadow of doubt that he was in the presence of God. They, the Messiah's own people, refused to believe it. They were blind, blinded by unreasoning hatred.

FROM THAT MOMENT the whole of Simon's life was changed. He knew that everything he possessed was the gift of the Nazarene. His virility and physique were given him by this Man, Who had not the strength to lift His own cross. All hatred dropped from Simon like a cloak. In its place was an all consuming desire to do everything possible for his God, to use the gifts that God had given him, in His service. Simon who had been inveigled by his friend Melchior and then forced by the Roman soldiers, was now the willing slave of his Master. He thanked God that he had been chosen as an instrument in the plan of redemption. A very minor instrument it is true, but even the joy from this was unbounded.

With renewed determination, he bent down again and took hold of the cross. The soldiers were still mopping their brows from their exertions. Then the full impact of God's power overwhelmed Simon. The cross which three men had found impossible to move was now as light as a feather. He lifted it as though it were a twig. The soldiers were astounded. In their pagan minds it savored of magic. The officer, relieved of his anxiety, gave the order to proceed and the mournful cavalcade continued on its way.

With ineffable joy Simon followed in the footsteps of his Lord.

New Day In The South

by Louis C. Fink

There's a new tempo to life in the states
below the Mason-Dixon Line.

WHEN, about 18 months ago, the du Pont Company was retained by the Atomic Energy Commission to build an "H-bomb plant" in South Carolina, that single act underlined what has been taking place south of the Mason-Dixon Line. On 200,000 acres of farm, forest and pasture near Aiken, S. C., the greatest construction job of all history got under way. The vanguard of 50,000 workers began to converge on Aiken, Columbia, Augusta, Savannah and a score of smaller towns. Now you can drive along one of the new four-lane highways where cotton used to grow and see several hundred trailer camps which provide housing for the new arrivals and their families. One trailer camp alone has one thousand of these mobile houses lined up in neat rows, waiting rental to the workmen still to arrive.

Fifty thousand workmen moving into a single area make a dramatic spectacle. Two hundred thousand acres of farm land and wood lot being converted to industrial uses are startling. But they are not isolated cases in the Southeastern United States. They are the most dramatic, but they merely reflect what has been going on for a long time. The South is coming into its own!

Georgia, as a typically Southern state, started out with 82,000 people when the first census was taken in 1790. All of them lived on farms. By 1900, about one-sixth of Georgia's population lived in cities; the rest were raising cotton, peanuts and corn. In 1950, the new picture began to emerge: Georgia had a

population of 3,400,000, and more than half of them lived in cities.

Ten years ago, the South was called the nation's Economic Problem Number One. Now, according to an executive of one of the Southern railroads, "The South stands ahead of all other regions in diversified productivity." Dixie, which had been devoting all its energies to cotton, peaches, watermelons, lumber and tobacco, now turns out a wide range of products. It is this very diversity which provides the best hopes for the future. First came the textile mills, leaving their New England homes to come South, where their raw material was grown and where labor was cheaper, and according to many, harder working.

Next somebody discovered that those pine trees of the South were a gold mine, when converted into paper and other materials. Mills began to spring up. Farming methods improved, and farmers learned to rotate crops, to experiment with some of the new grasses which furnish such fine pasture, to preserve fruits and vegetables for distant markets.

In ten years, the Southern states have almost doubled the number of carloads of grain being shipped out. Carloadings of canned goods have gone from 9,000 to 38,000. Chemicals, fertilizers, steel products, paper, metals are all up—and the increase is in volume, not just dollar value.

THE FEDERAL GOVERNMENT is undoubtedly stepping up its purchases from Southeastern firms and contrib-

uting to the new economy. In the month of February alone, the Federal Government let contracts for \$16,000,000 in the Southeastern states. There were two orders totalling \$300,000 for cotton trousers. There was a \$700,000 order for welded pipe. And there were other orders for ice cream, fire alarm systems and black pepper.

Unquestionably this outpouring of funds by Uncle Sam has helped the South economically. The Federal money just doesn't come in orders alone; there are plants like the H-bomb project (estimated cost now over a billion dollars and still climbing). Upstream on the Savannah River is the Clark Hill Dam, an \$80,000,000 project now ready to produce power, control erosion and aid navigation up the river.

Credit for the changes in the South belong partly to the tourist trade, too. For many years the wealthier Northerners have maintained hunting preserves in the Carolinas and Virginia. They came to Aiken, South Carolina, for horse racing. They visited Charleston and Augusta to see lovely homes and magnificent gardens. Then came the Florida boom, and tourists raced through all the Southern states to spend their winter vacations in Miami and Palm Beach.

Now the pendulum has swung back a little. Williamsburg, Virginia, has been restored to an authentic resemblance of a colonial town and is popular with visitors. The golf courses of Pinehurst, N. C., Augusta, Ga., and Southern Pines, N. C., are feature attractions. Health resorts like White Sulphur Springs,

West Virginia; historical spots like New Orleans and Charleston; beaches like those of Sea Island, Ga., and Virginia Beach, Va.; and the monuments and public buildings of Washington, D. C.—all contribute to the pleasure of a leisurely trip through the South. Tourists who formerly raced to Florida now find they were missing much along the way. They are stopping in other states and leaving good tourist money behind.

ANOTHER reason for this renewed interest in the South is overlooked by many observers. When Uncle Sam trained his Army for World War II, he placed many of the biggest camps in the Southeast. Land was cheap, the climate was suitable for outdoor training, and transportation facilities were not as clogged as those in other sections. Naturally, the soldiers griped about any town they were stationed in. But later, those men remembered with pleasure the people and the towns close to such huge camps as Gordon and Benning in Georgia, Pickett in Virginia, and Breckenridge in Kentucky. Conditions were not perfect in those camps housing 100,000 men, but many soldiers remembered the friendliness of the natives and the comparative year-round comfort of the climate. In many cases, they married Southern girls. In other cases, they returned to make their fortunes in a land brimming with opportunities.

There has been an influx of new blood all through the South. The workmen building Federal projects, the returned soldiers, the millworkers transplanted from New England, the businessmen and entrepreneurs—all have added their part. The merger has not always been free from strife, and living conditions are crowded in many of the busier spots. But on the whole, the influx has been good for the South. A whole new middle-class—something long missing from these States—is developing. For too long there were just two classes in the South, and they were poles apart. On one hand, there were wealthy families of the kind Berry Fleming likes to lampoon in his novels, families who founded their fortunes on cot-

ton, and who have always had hired hands to work in the fields. Conscientious Southerners have often told me that it is the tragedy of their land that many of these wealthy families have been taught to look down on manual labor as something obscene, something reserved for the lower classes.

Opposed to this aristocracy, of course, were the people who worked with their hands. In the mills, they were called disdainfully "mill people"; in the cotton fields, they were more likely to be colored, and called "field hands," also a little disdainfully.

But right away, before the whole South jumps on me, let me say that this sharp class distinction is being rubbed away. There are still some who look on themselves as aristocrats and want to be served first in stores and restaurants. There are still young sons in these old families who look down their noses at manual labor. But not many. Newcomers have helped to blast the trail for a solid middle-class. Youngsters from old families have gone to work with a will and are helping to build their native land. As a matter of fact, it is no longer true that a man's family has to be investigated before he can be accepted socially. Nowadays, a man is not likely to be asked whether he is an old resident or a new arrival. If he has something to contribute to his community, he goes to work and is accepted.

THIS EMERGENCE of a solid middle-class is having an effect on Church life, too. The whole South still suffers from a lack of priests and a shortage of vocations. There is no seminary at all in Georgia, for example, and boys who would study for the priesthood must go to North Carolina or Louisiana. And though industry has developed, agriculture is still important, and many people live in rural areas where priests are seldom seen. Georgia, with more than 150 counties, has less than 150 priests, including secular and religious priests. In a population of 3,400,000, Georgia has only 30,000 Catholics, about one per cent. North Carolina has less—about one-half of one per cent.

Yet conversions take place at an encouraging rate. Where the priests are able to hold instruction classes, large numbers enroll. The Knights of Columbus reported a higher rate of conversions in the South, as a result of their offering instructions-by-mail, than in any other part of the country. There is still a long way to go, for in some areas a man or woman may still lose social standing by marrying a Catholic. You must remember that until recent years, bigotry was pretty widespread in Southern states, at least two of which passed insulting bills known as the "Convent Inspection Act."

Catholic laymen rallied together a number of years ago and began to answer lies and misunderstandings with the truth. Newspapers were asked to print true accounts of Church affairs; the Catholic Encyclopedia was placed in libraries. The result of this wholesome activity has been a much fairer attitude towards Catholics, who now practice their Faith without interference and who do not suffer in the business world. Some organizations deliberately hire Catholic employees, to build a balanced staff.

There is a fact about the South which many Catholics—including those who live there—are prone to forget. That fact is that several of our Southern states are still classified as mission lands. That means that the Church's established mission societies send financial help to this area. Now Southerners are not too happy about this. They want to be independent. Yet last week I talked to a priest in a rural area who told me that his Sunday collection the week before had been exactly 35 cents. That is barely the price of a gallon of gasoline, and the few Catholics in the rural areas must be reached by automobile.

TRAILER CHAPELS are being used; men like Father O'Brien of Notre Dame, Father Walsh of the Dominicans, and the Missionary Servants Priests, are doing wonderful work with itinerant preaching. Army chaplains have been able to do some good also. I have talked to

(Continued on page 36.)

St. John

The Evangelist of The Holy Name

by John J. Griffin

PART II

CHRIST Himself was the first Holy Name Man. He was forever calling attention to the fact that He was acting in the Name of His Father, that He wished to glorify the Father's Name and that the Eternal Father glorified the Name of His Son. St. John recounts an incident which is excellently illustrative. For in it Christ comments on the popular respect which men exhibit for the names of the worldly great. Even today, or should say, especially now, in our secularized society, as among the Pharisees in our Lord's time, there is a worship of "big" names. Corporations spend millions to establish a name or a trademark, businesses are founded on the power of a name, and salaries and positions are often determined by the "pull" or fame of a name. How often we hear the phrase spoken of a theatrical celebrity: "He's a name-star." So, too, we are accustomed to remark of a successful acquaintance, "He made a name for himself." To exercise influence in high places, as is well known, all that is required is to pass over some mogul's name card saying: "I am here in his name, I represent Mr. Important."

Christ came in the very name of God, with the credentials of His Father, and His contemporaries demonstrated the same hostile attitude to Him as they now do to His accredited Vicar. The irony of this situation is dramatized by the episode recorded by St. John, who quotes Christ's words to His incredulous hearers who obviously deserved to be classified as the aboriginal Protestants: "You search the Scriptures, because in them you think that you have life everlasting.

And it is they that bear witness to Me, yet you are not willing to come to Me that you may have life. I do not receive glory from men. But I know that you have not the love of God in you. *I have come in the Name of My Father*, and you do not receive Me. If another comes in his own name, him you will receive. How can you believe who receive glory from one another, and do not seek the glory which is from the only God?" (John V, 39-45).

On a somewhat similar occasion, St. John narrates, Our Lord again emphasized that His mission was in His Father's Holy Name, in the course of addressing a group of agnostics. He was walking in Solomon's Porch in the Temple at Jerusalem, on the Feast of the Dedication, the Scriptural historian explains, when a group of the Jews challenged Him: "If you are the Christ, tell us openly." Jesus replied: "I tell you and you do not believe. The works that I do *in the Name of My Father*, these bear witness concerning Me. But you do not believe because you are not of My sheep. My sheep hear my voice and I know them and they follow Me. And I give them everlasting life; and they shall never perish, neither shall anyone snatch them out of My hand. What My Father has given Me is greater than all; and no one is able to snatch anything out of the hand of My Father. I and the Father are one" (John X, 22-30).

But it is in the events surrounding Christ's Passion particularly that we find the great glorification of the Holy Name. Indeed, the scenes of the immortal tragedy open with the exultant paeon of

the crowds on Palm Sunday: "Hosanna! is He Who comes *in the Name of the Lord*" (John XII, 13), and closes with the last gasp of the Figure on the Cross, above Whose Sacred Head appears the name inscribed "Jesus of Nazareth, the King of the Jews" (John XIX, 19).

ONE OF THE MOST spectacular events in the life of Our Savior occurred in the time immediately preceding His Suffering, and it serves to demonstrate that Christ regarded His Passion especially as a tribute glorifying His Father's Holy Name! A group of Gentiles who went up to the temple at Jerusalem to worship approached Christ's disciples with a request that they be allowed to talk with Him. With characteristic charity, Our Lord welcomed them and forthwith explained that the time of His deliverance to death was in the offing. In a meditative mood, He commented: "Now My soul is troubled. And what shall I say? Father, save Me from this hour! No, this is why I came to this hour." Whereupon, elevated in a sublime rapture of prayer, He cried out: "*Father, glorify Thy Name!*" And, to the astonishment of the multitude: There came a voice from heaven, "I have both glorified it, and will glorify it again." Why this startling phenomenon? Our Lord Himself explained to the throng: "Not for Me did this voice come, but for you. Now is the judgment of the world; now will the prince of the world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself" (John XII, 27-33).

Obviously, the rapturous colloquy be-

tween the Divine Father and His Incarnate Son seems to have been providentially designed to make manifest to all that the forthcoming Passion of Christ was to be the culminative act of glorification of the Holy Name. It was to be the supreme act of worship, the supreme act of reparation, the supreme act of gratitude, the supreme act of supplication to God by the Supreme High Priest, Our Lord Jesus Christ. It is no wonder that the Church, remembering Our Redeemer's example, in the liturgy of the Mass wherein is perpetually renewed the Sacrifice of the Cross, thus invokes the Holy Spirit: "Come Sanctifier, Almighty and Eternal God, and bless this Sacrifice *prepared for Thy Holy Name!*"

Without doubt, the grandest expression of thought in the entire tradition of human language was Our Lord's discourse to His disciples after the institution of the Holy Eucharist at the Last Supper. That St. John was enthralled is exhibited by the exquisitely detailed account which he gives on this climactic address in which Christ Himself repeatedly pays tribute to the Holy Name of His Father and emphasizes that the Apostles are to do all things in His own salvific Name.

Over and over again, Our Saviour endeavors to inculcate the fundamental truth that in His divinity, He and the Father, Whom He loves, have one and the same identical nature, albeit they are distinct Persons. Since all His miracles are wrought by His Divine power, and all His words are testimonies to His Divine Sonship, all His works and words are in the Holy Name of His Father, Whom He thus glorifies. The Holy Name and the Divine Nature, therefore are inseparable.

When we glorify the Holy Name, we offer glory to God, as is illustrated by an incident at the Supper which St. John records. After Jesus explained that He was on the verge of returning to His Father in heaven, "Philip said to Him, 'Lord, show us the Father, and it is enough for us.' Jesus said to him: 'Have I been so long a time with you, and you have not known Me?' Philip, he who

sees Me sees also the Father. Do you not believe that I am in the Father, and the Father in Me? . . . And *whatever you ask in My Name, that I will do, in order that the Father may be glorified in the Son.* If you ask Me *anything in My Name, I will do it*" (John XIV, 8-10; 15-14).

A LITTLE LATER, in response to an inquiry from another Apostle, Our Savior explained that it is in His Name that the Holy Spirit will come to perfect the Apostles in the understanding of the mysteries of the faith, and to abide with the Church as a perennial Guarantor of truth. Indeed, all those united with Christ by love and grace will be favored by the indwelling presence of the Father, Son, and Holy Spirit. For: "If anyone loves Me, he will keep My word. . . . These things I have spoken to you while yet dwelling with you. But the Advocate, the Holy Ghost, *Whom the Father will send in My Name, He will teach you all things, and bring to your mind whatever I have said to you*" (John XIV, 23, 25-26). Moreover, not only will He Himself answer the prayers offered in His Name, and not only will the Holy Spirit act in His Name, but the Eternal Father will grant the requests made in Christ's Name as a sign of efficacy in the apostolate.

Thus Our Lord tells His ambassadors: "You have not chosen Me, but I have chosen you, and have appointed you that you should go and bear fruit and that your fruit should remain; *that whatever you ask the Father in My Name, He may give you*" (John XV, 16). Several times, Christ reiterates His charge to the Apostles to appeal to the Father in His Holy Name. Their love for Christ will most surely be exemplified by this devotion to His Holy Name and consequently the Eternal Father will certainly love and bless them. "Amen, amen, I say to you, if you ask the Father *anything in My Name, He will give it to you.* Hitherto, you have not asked anything *in My Name.* Ask, and you shall receive, that your joy may be full" (John XVI, 23-24). Again, referring to the future: "In that day you shall ask *in My Name; and*

I do not say to you, that I will ask the Father for you, for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God. I have come forth from the Father, and have come into the world. Again I leave the world and go to the Father" (Loc. cit. 26-28).

In an inspiring passage particularly appropriate for meditation in our day when Soviet savagery has ensanguined the satellite states with the crimson life-stream of countless thousands of martyrs, Our Lord tells His Apostles that adherence to His cause inevitably implies ostracism by the secularists of every age and that whether they are received or rejected it will all be precisely because of His Holy Name. How true this is contemporaneously, we know. The very word Christian to the satanic Stalinists is anathema! But Our Lord forewarned: "If the world hates you, know that it has hated Me before you. If you were of the world, the world would love what is its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the word that I have spoken to you: No servant is greater than His Master. If they have persecuted Me, they will persecute you also; if they have kept My word, they will keep yours also. But *all these things they will do to you for My Name's sake, because they do not know Him Who sent Me*" (John XV, 18-21).

Envisioning, in all probability, the sufferings and tribulations His Apostles would experience in His Name, Our Blessed Savior poured forth a most beautiful prayer suffused with solicitude for His chosen ones and full of glorifying love of His Father's Holy Name. Never was more sublime prayer uttered by human lips, than this crowning act of supplication which should be etched deep in the heart of every Holy Name man:

"Father the hour has come! Glorify Thy Son, that Thy Son may glorify Thee, even as Thou hast given Him power over all flesh, in order that to all Thou hast given Him He may give everlasting life. Now this is everlasting life,

that they may know Thee, the only true God, and Him Whom Thou hast sent, Jesus Christ. I have glorified Thee on earth; I have accomplished the work that Thou hast given Me to do. And now do Thou, Father, glorify Me with Thyself, with the glory I had with Thee before the world existed.

"I have manifested Thy Name to the men whom Thou hast given Me out of the world. They were Thine, and Thou hast given them to Me, and they have kept Thy word. . . . Holy Father, keep in Thy Name, those whom Thou hast given Me that they may be one even as we are. While I was with them I kept them in Thy Name. . . . And I have made known to them Thy Name, and will make it known, in order that the love with which Thou hast loved Me may be in them and I in them" (Ibid, XVII, 1-7; 11-12; 26).

THE IMPLICATIONS of this surpassing prayer are inexhaustible. It actually recapitulates all the essential mysteries of Christian Faith. Let us pause a moment to analyze it.

In the opening words of His prayer, Christ asks that the Father Who sent Him to restore humanity receive Him back again into His infinite bosom, inasmuch as He has accomplished the mission assigned to Him. The Savior is, of course, anticipating the work of the Passion to be completed within the few ensuing days.

In rebelling against God, Adam, the natural principle of the human race, had severed mankind from the divine source-springs of supernatural life, truth, and love. The consequence was that man's radical appetites and capacities for these great realities remained frustrated. The immortal soul has a capacity for life infinitely beyond satisfaction by merely physical vitality or even intellectual energy. It reaches out for new and high levels of being identified with beatitude. So too, the human intellect, dimmed by the concupiscences unleashed in original sin, searches unendingly for absolute truth. Finally, the will, rendered infirm by its primal disorientation, struggles to attain that perfect good which alone can

sate its craving.

Life, truth, and love, these are the three great realities for which the heart of man ceaselessly yearns. In creating man, God planted in him these powerful proclivities with a view to his ultimate union with Him. Adam's rebellion sundered the human will from the Divine and thus shattered the unity of the universe. But in His goodness, God decided to send a Redeemer, His Only-Begotten Son. Christ came, as He eloquently disclosed in His great final prayer, precisely to fulfill man's questing for Infinite Life, Absolute Truth, and Perfect Love, for such is God! Hence, in His prayer to the Father, Christ proclaims of Himself: "Thou hast given Him power over all flesh, in order that to all Thou hast given He may give

The Name

The name of Jesus was written in the now of eternity by the finger of the Spirit of love. It is a divine name, "a name that continueth before the sun." It is a name "which is above all names." It is the name of God, of the true Son of God, "Light of Light, true God of true God . . ."

The name of Jesus is a beginning, a dayspring; it is a sunrise, a morn, the opening of the door of divinity. "Why do you shut the only door." asks Peter Lombard; "for there is only one God; only one Mediator between God and men, Jesus Christ . . ."

St. Anselm writes in his Meditations: "Where is your glorying, O Christian, if not in the name of your crucified Lord, Jesus Christ; in the name that stands above all other names; in which those that are blessed on earth, shall be blessed also in heaven? Glory in his holy name, sons of Redemption, give honor to our Savior. . ."

—THE TOWERING NAME
OF JESUS
by Athanasius Van Noenen, O.P.

everlasting life." Whence comes eternal life? "This is everlasting life, that they may know Thee, the only true God, and Him Whom Thou hast sent, Jesus Christ." Christ is the Eternal Word, Divine Wisdom Incarnate, "the image and splendor of the Father" to Whose likeness His followers are conformed by the grace of His truth! Hence, He remarks of His disciples: "Now they have learnt that whatever Thou hast given Me is from Thee; because the words that Thou hast given Me I have given to them. And they have received them, and have known of a truth that I came forth from Thee, and they have believed that Thou didst send Me" (John XVII, 8). This is the *truth* men seek. Finally, we hear Christ's ardent petition that the universal unity of charity may be realized by the union of all the blessed of His Heart in the embrace of the Divine Trinity, the Infinite sea of Being, Wisdom, and Charity. "That they may be one even as we are. . . . In order that the love with which Thou hast loved Me may be in them and I in them."

Surely, since in God's plan nothing happens by sheer coincidence, it is immensely significant that in showing the bestowal of each wanted endowment, life, truth, and love, Christ specifically invoked the Holy Name! Explicitly, He says of life: "This is everlasting life that they may know the only true God and Jesus Christ Whom He has sent"; of truth: "I have manifested Thy Name . . . they have kept Thy word"; of love: "Keep them in Thy name that they may be one . . . I have made known to them Thy Name in order that the love with which Thou hast loved Me may be in them." What a panoramic conspectus of God, man, and the universe, of eternity, existence and time, of creation, redemption, and sanctification is sketched against the canvas of Christ's magnificent prayer, pregnant with the unction of the Holy Name! Fittingly indeed, it is that St. John in the Epilogue of his great Gospel should conclude relevantly: "These are written that you may believe that Jesus is the Christ the Son of God, and that believing you may have life in His Name" (XX, 31).

THE NEWS AND VIEWS

Harry C. Graham, O.P.



H. C. GRAHAM, O.P.

**BLESSED JOHN OF VERCELLI,
PRAY FOR US!
KEEP & PROTECT OUR SOCIETY!**

Many bulletins come across my desk, most of which carry as a caption the foregoing prayer to Blessed John. There are some few Holy Name bulletins, however, which have failed to enlist themselves in our campaign for the canonization of Blessed John. It is my hope that every bulletin, whether diocesan or parochial, will eventually carry prayers for the canonization of Blessed John of Vercelli, the founder of our Society.

By the first of June, in the National Headquarters office, we hope to have a new statue and shrine to Blessed John, the cost of which will be approximately \$1,500. If any societies throughout the country wish to contribute to this shrine, we would be

happy to receive the donations. Contributions from any individual, parish unit or Holy Name Union interested in the cause of Blessed John's Canonization will be welcome.

Something New

Several weeks' ago it was my pleasure to speak at a newly organized Holy Name Society at McGuire Air Field, outside of Trenton, N. J. I had the good fortune to meet many fine Holy Name men of the Air Force at their Communion Breakfast. For the first time in my experience as Director there were wives, sons and daughters of the Holy Name men present at the Breakfast. All of us enjoyed the breakfast, which was the culmination of a retreat given by Father Driscoll, the well known Redemptorist Missionary.

The Holy Name Society of Rochester, New York, sponsored last month the presentation of the drama "Dry Martyr," which is based on the life and persecutions of the Hungarian Cardinal Mindszenty.

The Right Reverend Monsignor J. Fred Kriebs, Spiritual Director of the Dubuque Archdiocesan Holy Name Union, continues the promotion of his series of Holy Hours held during the year in various areas of the diocese. One of the features this spring will be a May Day Observance, with appropriate prayers for peace and the welfare of our nation.

The Milwaukee Archdiocesan Union has recently carried on a campaign to urge members to go to the polls at the coming election. This campaign

will, no doubt, bring an outstanding number of voters to the polls on the day so important to our nation. The Holy Name Union sounded a warning that units of the Society are not to permit political activity of any kind in Holy Name meetings or other functions.

In far off Hawaii, the Holy Name Society is engaged in a campaign to rid news-stands and stores of indecent publications that are dangerous to the morals and welfare of children and adults. Each parish in Hawaii has organized inspection teams to visit all magazine outlets on Oahu. Through this means the Holy Name Society in Hawaii hopes to rid the whole Island of indecent literature.

District Meetings

Two hundred seventy-six officers and delegates were present at the quarterly meeting of the Diocesan Holy Name Union of Pittsburgh. Plans were discussed for Good Friday Observance—the closing of business establishments during the Three Hours. The all night vigil on Holy Thursday in each church was also planned. The Seattle Holy Name Unions also conducted quarterly district meetings last month.

Memorial Services for deceased members of the Holy Name Society of New York's District Three were held on Passion Sunday in St. Ignatius Loyola Church in New York. Very Reverend John J. Quinn, S.J., Spiritual Director of the Society at St. Ignatius, was the celebrant of the Vespers. Reverend Andrew Dzjacky offered the Memorial Prayers.

The Catholic Action Committee of the Holy Name Society in New York sponsored a Blood Donor campaign for the Red Cross for the men in Korea. Up until now the results have been splendid.

In Kenosha, Wisconsin, seventy bowling teams are competing in the Fourteenth Annual Holy Name Bowling Jamboree. It is, perhaps, the largest number of competitors that have ever been assembled by that Society.

A new membership campaign in New Orleans reports the greatest enrollment in the history of the Society in that area. Approximately 8000 new members have been enrolled.

The New Orleans Metropolitan Council held its Third Leadership Workshop in the Diocese on the first Sunday of March. According to reports the results were quite effective. For membership work the Council has adopted a master membership maintenance system which includes a 25-year card on each parish society, making possible permanent records on the growth of all parish societies.

In Scranton, Pennsylvania, Reverend Dr. John J. Doherty, S.S.D., at the Annual Communion Breakfast of the

Holy Name Society at St. Peter's Cathedral condemned Communism and gave the reason why the Catholic Church condemns that false philosophy, stressing its state absolutism and the denial of human rights.

From Halifax to Harrisburg

Away up in Halifax, Nova Scotia, in Father L. J. O'Neill's St. Lawrence Holy Name Society, a new idea has been originated. The Holy Name Directory is to be published with the name, address, phone number and occupation of all members. Perhaps this idea could be inaugurated in many other parishes throughout the country.

In Boston 50,000 members of the Society observed the Father and Son Communion Breakfast. The intention was "My Dad—My Son." It was announced at all the parishes and was particularly effective. While 50,000 was the goal, most likely close to 70,000 attended.

From the "Speakers' Bureau Engagements" listing in *The Pilot*, an admiring reader can see that the Holy Name Union bureau filled more than fifty dates during March. That repre-

sents a lot of work and a lot of Holy Name enthusiasm on the part of the men of the Archdiocese of Boston.

The Holy Name Bulletin from the Archdiocese of Ottawa gives continued indication of great activity in Holy Name work. Our Canadian brothers plan a Vigil on Holy Thursday, activities with youth and the Junior Holy Name Society, Communion breakfasts and the like.

The Archdiocesan Holy Name Crusade of Newark, New Jersey, has proved to be very successful in the promotion of the home Rosary and family prayer. Many Unions throughout the country could imitate these crusades, particularly in the month of May, the month of our Lady.

We congratulate St. Mary's Church, New Castle, Pennsylvania, on the fact that it sells between 75 and 100 copies of the *Holy Name Journal* each Second Sunday of the month. If more of our individual units did the same, we would reach the circulation that the *Holy Name Journal* deserves.

Up in Buffalo, a Committee of Protestant Ministers and Catholics have joined in making an attempt to promote a reverent observance of Good Friday. They ask that all business houses close between 12 and 3 P.M. so that these observances could be maintained. Their efforts have been tremendously successful.

Father Huber, the Chaplain of the Pittsburgh Penitentiary, publishes an exceptional and splendid Holy Name Bulletin every month.

A news bulletin came across our desk. It is called the *Namer* bulletin by the Society of St. Boniface in Cleveland, Ohio. More than one thousand copies of this bulletin are distributed each month. The Society mails a copy to each one of the boys who are in service in Korea and elsewhere. They have done a splendid job.

May the peace and the joy and the happiness that came on the first Easter Sunday more than nineteen hundred years' ago be possessed by each and every Holy Name man in the country and their families.



HOME ROSARY AT THE FAMILY ALTAR

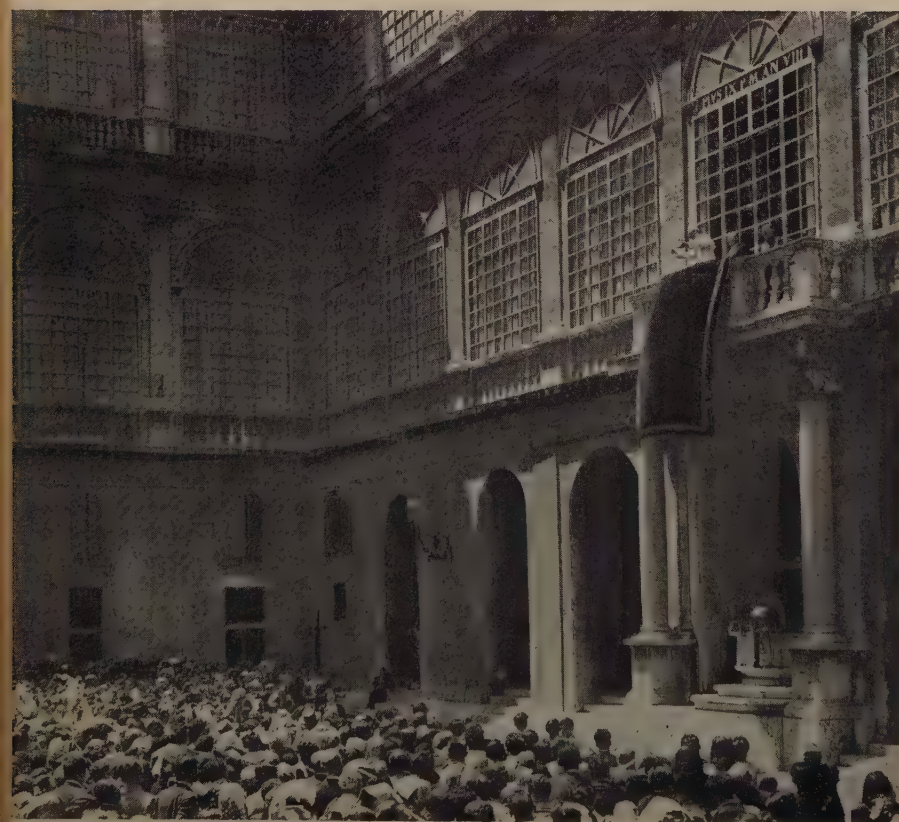


mn ceremonies in St. Peter's, with His Holiness en-
ned in state, is never forgotten by those in attendance.



Pope Pius relaxes by enjoying an interruption-free hour as
he walks vigorously along beautiful paths in Vatican Garden.

A Day at



thered before the balcony overlooking Gandolfo's courtyard, this privileged
up can see as well as hear Pope Pius as he bestows on them his blessing.

The successor of Peter on the Fisherman's Throne is a very busy man in his duplex office as Supreme Head of the Church and as Sovereign Ruler of the independent nation of Vatican City. The present Vicar of Christ on earth, the saintly Bishop of Rome, His Holiness Pope Pius XII, is perhaps the best known man in the world. His authority, spiritual influence and messages on the morality of world problems reach into every corner of the globe.

When the present Holy Father was chosen in 1939 to continue the unbroken line of successors to St. Peter, he had been the Secretary of State during the latter part of Pope Pius XI's reign. In a human sense, the office was a preparation for his duties as Pontiff, since it entailed care for the diplomatic relations existing between the Vatican and the government of the world. Vatican organizations includes Congregations, Tribunals, and Offices which remove many burdensome details from the Pope's shoulders and assist him in Church affairs.

Pope Pius, although the head of the Church, is still a priest and as such is obliged to fulfill the ordinary priestly functions of offering Mass, reciting the official daily prayers of the Church, making a daily period of mental prayer and saying the daily Rosary.

(Photos from Three Lions)



The mitres and tiaras are symbolic of various offices filled by Christ's Vicar on earth.



The Sacred Congregation of Rites, one of twelve congregations which assist the Pope in administration of Church affairs, meets in Vatican City.

ne Vatican



Voluminous Vatican files indicate the scope of correspondence in the administration of worldwide Church affairs.



Visitors to the Eternal City consider their trip successful if they are allowed to see His Holiness in a private audience.



FATHER PATRICK MARTIN

The Junior Holy Name Society

April 9th, 1952

DEAR GANG:

Despite all the cries about juvenile delinquency, it is a well known fact that youth is a time of great idealism. Young men and women have great ideas for the future. They have high standards of what they want to be and how they would like to act. However, the instability noted in their lives at the same time often prevents them from fulfilling those dreams, those ideals, those wishes for themselves and for others.

But again with one of their other characteristics, like rubber balls, they snap back again and begin again to put into action the desires of their hearts. This swinging up and down at times gets not only their bewildered parents upset but even themselves. They become conscious of that war in themselves mentioned by St. Paul, the age old struggle between good and evil. They want so much to be good but the world, the flesh, and the devil are too much for them and they fall.

Repeated falls bring on what I have always considered the greatest temptation you can face, the temptation to discouragement. Dishonesty, disobedience, impurity are bad enough but discouragement is worse than any of them. Why? Well when you fall into some sin of dishonesty or disobedience you at least try to make a comeback. You realize that it is wrong and you determine to fight, if necessary, the devil himself. But when you give in to a temptation to discouragement, the battle's over. If you do not fight then there is no hope. You can never win any battle if you do not fight. If, then, you give in to discouragement you are already beat. You're a has been. You're a wash-out.

Falling for the temptation of discouragement is a perfect example of the power of propaganda. The devil convinces us that we have no hope, that we do not have the strength to resist, that God has deserted us because of our many falls. We fall for his line and then he has us right where he wants us. We give up without a struggle.

The second Sunday of April this year is Easter Sunday. If there were ever any one who should have given up it was Christ. To show us the depths to which He went we have His fourth word on the Cross, "My God, My God why hast Thou forsaken Me?" But He came back with the prayer of the Garden, "Not My will but Thine be done." He came back from the dead. On Easter Sunday morning He rose gloriously from the tomb. They had written His epitaph but after Sunday they had no place to put it. He was beat but He never gave up. Those who were laughing over His defeat stood in open-mouthed amazement when they were asked to explain an empty tomb.

So keep your ideals, your ideas, your wishes. You may fall many times. But, to paraphrase Shakespeare, the mercy of Christ falls from heaven like the gentle dew. He has told us to forgive others until seventy times seven times. This was an old way of saying to forgive without ceasing. Christ, too, will forgive us each fall if we will only get up and determine to try a little harder the next time. Eventually you will win out. As I have mentioned before, you and God are a majority. No one could ever beat that combination.

Discouragement, then, should never enter your hearts to stay. Cast it out as quickly as you should a bad thought. Don't fall for the propaganda of the enemy. Even the prodigal son was welcomed home and he was a pretty bad egg in his day. In the words of one of our patriots, "Don't give up the ship."

We shall look for all the members of the JUNIOR HOLY NAME SOCIETY at the altar rail on the second Sunday of April. It is a chance to renew our courage, the courage to face life's temptations and overcome them. Christ did it, so can we.

May every blessing of the Risen Saviour descend upon you and the members of your families.

Sincerely,

FATHER MARTIN.

Gladiator On The Picket Line

by Stephen Murray

Intelligent, aggressive James B. Carey is a good man to have on labor's anti-Communist front.

"THE COMMUNIST does not walk into the local union meeting with a volume of Karl Marx clutched in his fist. That is a downright silly notion, and yet it is amazing how many people entertain it," declares James B. Carey, labor union official.

If any man in these United States knows how Communists operate in a labor union, that man is James B. Carey, one of the youngest men in America in the labor movement. At 41 he has already spent 18 years in union leadership, has been national secretary of the Congress of Industrial Organizations (C.I.O.) since that group was first established in 1938 and has served as its chief representative at various international tradesmen conferences. Founder and first president of the United Electrical, Radio and Machine Workers Union, he was ousted from that post because of his anti-Communist stand in 1941. When the Union was expelled from the C.I.O. eight years later Carey helped to organize C.I.O.'s new affiliate, The International Union of Electrical, Radio and Machine Workers and was elected its first president in December, 1950.

"A Communist," Carey explains, "gives his personal attention to the workers' grievances. If the current wages in a given plant are unjust, he makes the attainment of better wages his mission. If the working conditions are bad, he uses that. He uses unsolved grievances with deadly effect. He will identify himself with the *bona fide* trade-union leadership for that purpose. He will devote his days and his nights to

the short term effort, never mentioning his long range program of taking over the local labor organization and making it a tool for the world Communist party.

"His zeal will attract to him a number of workers with real grievances and if these aren't enough to weld into a group within the union the Communist will sell additional workers some fancied grievances. He will use any and every method, regardless of the treachery and deceit involved."

Though he is by no means a big man in size, standing 5 feet, 8 inches, and weighing 135 pounds, Carey is more than a match for the Communists within his union, with his keen Irish wit. He is a fine looking young fellow with hazel eyes that miss nothing and very black hair that climbs into a brush above his forehead. "Fortune" magazine describes him as an "outgoing, uninhibited and immensely aggressive individual who assumes command of situations almost instinctively."

JAMES BARRON CAREY was born in Philadelphia, Pennsylvania, on August 12, 1911, one of eleven children of John C. and Margaret (Loughery) Carey. He is of Irish descent. His father was a paymaster at the United States Mint in Philadelphia, where James attended St. Theresa's Parochial School. Later the family moved to the nearby city of Glassboro, New Jersey. James found part time work at 14, working after school and on Saturday in a trellis factory. Later he trained in his spare time as an apprentice projectionist in

a movie theater. The head projectionist who was an officer in the film operators union, gave the youth his first instruction in the labor movement and the theory and practice of union work. Following his graduation from Glassboro High School, young Carey secured a job in 1929 as an electrical worker in the Philco Corporation and began taking evening courses in electrical engineering in Drexel Institute.

This training was soon supplanted by Carey's interest in business. During 1931-32 he attended the University of Pennsylvania Wharton (Evening) School of Finance and Commerce, where he took courses in industrial management, business forecasting and finance. During his spare time he and six fellow workers at the Philco Plant formed the "Phil-Rod Fishing Club" with the purpose of organizing a union.

Under the impetus of the National Industrial Recovery Act in June, 1933, the radio factory set up a "company Congress" to meet NRA collective bargaining requirements. Carey's fishing club succeeded in electing its candidates to the new body and a few days later called a strike of the plant's 3,800 employees. Although Carey was ejected from the speakers' platform at one meeting, the strikers endorsed the leadership of his group by voting against being divided into craft unions and for a single plant-wide union of their own. Carey helped to negotiate a favorable settlement of the strike and in October, 1933, was sent as a delegate from his local to the convention of the American Federa-

ion of Labor (A.F.L.). Two months later representatives of a dozen A.F.L. and independent unions in the radio and electrical industries met in New York, established the Radio and Allied Trades National Labor Council and elected Carey, who was then 22 years old, as its first president.

Carey left his job as a radio worker in July, 1934, and became a general organizer for the A.F.L. In August of the next year he left this position to take over the presidency of his local union. By that time he and his associates were convinced that the A.F.L. would not permit them to have the sort of union they wanted. They made a last stand, however, in October, 1935, at the convention in Atlantic City. Their plea for a charter as a separate international industrial union was rejected by A.F.L.

IN THE MEANTIME John L. Lewis had been organizing the supporters of industrial unionism in the older unions and in November, 1935, he and seven other A.F.L. union presidents set up the Committee for Industrial Organizations. Although Carey did not attend the meeting, he was very much interested and had been congratulated by Lewis for his work. In March, 1936, representatives of 28 locals gathered in Buffalo to form a new independent industrial union, the present United Electrical, Radio and Machine Workers (U.E.), with a claimed membership of 30,000. Carey was chosen the union's first president and six months later led U.E. into the C.I.O. With the backing of Lewis, Carey was unanimously elected national secretary of the C.I.O. on November 18, 1938, when the Committee for Industrial Organization became the Congress of Industrial Organization.

James Carey was a very busy young man for the next two years. He did, however, take time out to get married. On January 8, 1938, he married Margaret McCormick, of Chicago. Before long there was James Barron, Junior, and Patricia Ann to claim some of their father's attentions.

Although Carey had been a close follower of John L. Lewis when the

latter supported Wendell Wilkie in the 1940 presidential elections, Carey backed Roosevelt and later pledged support for the defense program and all-out aid to the Allies. He was made an alternate member of the National Defense Mediation Board, and in February, 1941, President Roosevelt appointed him to the nine-man Production Planning Board of the Office of Production Management.

James Carey was certainly an up and coming young man. His union had grown to a membership of 300,000, the fifth largest union in the C.I.O. But there was grave concern in the young man's mind in spite of his rapid success. He found evidence that there was a great deal of Communistic influence in the union which he had created. It abounded in fellow-travelers and Communist party members. It was hard to put his finger on them, however, and even harder to charge them with anything. Communists were not in great disfavor in those days in the press or government circles.

In his own dismayed words Carey admitted, "I discovered that they were in complete control of the national office; they dominated the executive committee, ran the union newspaper, and were strongly entrenched in the locals and the districts." Nevertheless, Carey declared war on the Communists.

AT THE U.E. CONVENTION in Camden, New Jersey, in September, 1941, he sponsored a resolution giving union locals the right to bar Communists from holding office. On September 3, 1941, he was defeated for re-election as president by a vote of 635 to 539, proving just how many Communists there were in the union and what their strength was. He still had his affiliation with the C.I.O., in which he was second-ranking official. That work kept him busily engaged.

In February, 1945, he attended the London conference to plan a world labor organization and was in Paris for the formal launching of the World Federation of Trade Unions (W.F.T.U.), which eventually included trade-union

federations representing over 66,000,000 workers from 56 nations. Immediately thereafter he was one of a group of C.I.O. officials invited to Moscow as the first American trade-union delegation to visit Russia since 1927. He again journeyed to Moscow in June, 1946, to attend meetings of the W.F.T.U.'s executive bureau and committee, and a year later went to Prague for another session.

Again Carey ran into the strength of Communism and he saw another cherished project fall in defeat before the Red menace. Writing in *The Saturday Evening Post* Carey declared "the issue that really killed the W.F.T.U. was the Soviet attempt to use it as an instrument of propaganda against the Marshall Plan."

Fighting back, Carey appeared before the W.F.T.U.'s executive bureau in Paris as Philip Murray's special emissary in November, 1947, where he was able to present the facts (over the opposition of the Soviet bloc and delegates of Communist-dominated union federations) concerning the Marshall Plan to the rank and file of the W.F.T.U. The Communists immediately launched an all-out attack of vilification against the C.I.O. leadership supporting the European Recovery Program. When another meeting at which he was to appear was "postponed," Carey flew directly to Moscow for a "straight-talking session" with Vassili Kuznetsov, head of the Soviet unions who agreed to consider the plan at the next session. The Russians promised to cease attacks on the E.R.P. and the C.I.O., "but not one of these promises were ever kept," says Carey. He, the delegates of the British Trade Unions Congress and the Dutch Federation of Labor withdrew from W.F.T.U., which remains Communist-dominated.

Since the end of World War II, Carey and his right-wing supporters attempted unsuccessfully at each annual convention to dislodge the Leftist administration of the U.E. When he appeared before a sub-committee of a House investigating group, Carey stated without qualification that the union was "A Communist front on many questions," and said that most

(Continued on page 36.)

ACTION ON THE PARISH FRONT

A Monthly Series on Holy Name Organization

by **F. A. M.**

AFTER CALLING the monthly meeting of Holy Name Officers of St. Bede's to order with prayer, Ed James, the president, made the following announcement as a general statement of the business at hand: "On the second Sunday of May the entire nation will again pause to pay a fitting tribute to the mothers of America. The day is known as Mother's Day. The second Sunday of May is also the regular Communion Sunday for the Holy Name Society. It's the intention of the officers of St. Bede's to seize upon this ready-made opportunity and weave a program around this popular and well-known observance. It should be our intention to observe a very Christian event in a definitely Christian way. The task that lies ahead of us this evening is to plan in detail an outstanding Mother's Day program for the Holy Name Society of our parish."

You and I, by means of these columns, were in attendance at this meeting waiting patiently to see a complete Mother's Day program take shape. Let's look over the play-by-play description of the evening's happenings.

Mother's Day Program

Jim Murphy, the vice-president, immediately proposed that St. Bede's plan an appropriate Mother's Day program in connection with the Holy Name Communion Mass and breakfast meeting on the second Sunday of May. He suggested extending an invitation to every man and to every mother and wife of the

parish to assemble under the banner of the Holy Name and suitably dedicate the day to the mothers of the world. In other words, his suggestion amounted to a joint corporate Communion of the men and their mothers and wives. He recommended that the regular monthly notice to members be sent to every man in the parish and that this notice should include a special note of invitation to the mothers and wives. He further recommended that, as usual, adequate pulpit announcements be made by priests of the parish for at least two or three Sundays in advance. As a further suggestion relative to promoting attendance at this outstanding event, he thought it proper for the Holy Name Society to address a letter to the presidents of the women's organizations in the parish, extending a general invitation to their membership to attend. It was also his thought that posters announcing this parish-wide Mother's Day observance be displayed in the school hall and church vestibule for at least a month prior to the event. It was evident that Jim had done some real thinking about a plan of attack destined to secure a banner turnout for the event. After very little discussion the entire promotional plan listed above was approved and the Society was well on its way toward planning a large, well attended Mother's Day program.

Communion Intention

The Catholic Action chairman, Earl Thompson, reminded the officers that the Communion Intention for the month

was a remembrance in prayer at Holy Communion for mother. Earl proposed that the women in attendance as well as the men could utilize this Communion Intention. He indicated that the intention would be appropriate for all, since those whose mothers had been called to their eternal reward could likewise be remembered. Without any further discussion the Communion Intention of the month was approved as presented.

Spiritual Bouquet Card

Charlie Brown, the secretary, then presented a sample Mother's Day spiritual bouquet card which he received from the Diocesan Holy Name Headquarters. He explained that the purpose of the card was to present every man and woman in attendance at the May Corporate Communion Mass with a suitable spiritual bouquet card which could be presented to their mother, if living, or be kept as a memento, if she had passed away. The card contained a very beautiful reproduction of a picture of the Blessed Mother and the Holy Infant. The reverse side of the card was printed with a suitable Mother's Day message to be signed by the recipient. Since these cards were being offered at a very reasonable price, Charlie suggested that the Society purchase a sufficient number of cards so that everyone in attendance at the Communion Mass could be given a copy. The officers voted their full approval of this project and Charlie was instructed to secure the proposed cards.

The following message was inscribed

on the reverse side of this Holy Card, and I thought you might be interested in the wording:

MOTHER'S DAY

MAY 11, 1952

I have received the Holy Eucharist for your special intention this morning in company with the Holy Name men of our parish. I offered special prayers after Communion for you so that the Lord would bless you, reward you and keep you safe in His love forever.

Your loving and devoted child,

Breakfast Meeting

A big breakfast meeting immediately after the Communion Mass was being planned by the officers of St. Bede's. A great deal of discussion went on relative to the breakfast meeting program, since this special activity presented some extraordinary problems. I think it would be worthwhile for me to relate in a general way the chief sides of this discussion so that from them you may receive an idea that may fit your local situation.

Three different plans were offered relative to the general arrangements of the Mother's Day breakfast meeting. The first plan presented by Don Sebastian, the treasurer, involved inviting the mothers and wives to join the men at the breakfast meeting. It was his intention that a committee of men be secured to serve the breakfast. He was quite sure the facilities of the parish hall would be large enough to accommodate the entire group. The second suggestion came when Al Finnegan, the membership chairman who was a bit fearful that the crowd of men, mothers and wives would overtax the St. Bede facilities, suggested conducting a regular Holy Name breakfast and meeting and inviting the officers of the parish ladies' societies and the ladies who usually serve the breakfasts as guests of honor. It was his

thought that these ladies of the parish would more or less represent the mothers of the parish. He liked the idea of Don Sebastian that a committee of men be asked to do the serving. George Smith, the retreat chairman, tossed into the discussion the idea of conducting merely a regular Holy Name breakfast meeting with men only in attendance. He indicated that he was merely presenting this idea to have all the various alternatives of a program thoroughly discussed before a decision was made.

Obviously, with all these plans suggested and with the various problems that they presented, a lengthy discussion was held as to what type of a breakfast meeting St. Bede's should plan. It was finally agreed that most likely the facilities at St. Bede's were large enough to accommodate the entire group. Since this was the case, the officers decided to make this affair a glorious Mother's Day celebration and approved the plan suggested by Don Sebastian of inviting all the mothers and wives to join the men at the breakfast meeting immediately after the Communion Mass. Jim Murphy was appointed as chairman of the committee that was to be formed to do the serving of the breakfast. Don Sebastian, the treasurer, agreed to work up the menu and take care of the ordering of all food supplies for the event.

Meeting Program

The next order of business called for the discussion on some program suggestions to make the meeting fit the occasion that was being observed. It was recommended that a few appropriate Mother's Day songs be sung by the entire assembly with the choir director leading the singing. Someone also suggested securing a special Mother's Day speaker. Another suggestion that was proposed was contacting the Young Ladies Sodality of the parish and asking them to present a brief sketch that would somehow or other bring out the meaning of Mother's Day. Don Sebastian said he planned to decorate the tables with flowers and candles so that the breakfast tables would be a bit more

appealing to the guests of the day. Another suggestion that was made was securing a few appropriate gifts that could be presented to "special" mothers in attendance. For example, it was suggested that a gift be presented to the oldest mother in attendance; to the mother with the largest family; to the youngest mother in attendance; and to the mother with the largest number of sons in the Holy Name Society.

All of the above ideas were finally woven together into a well organized breakfast meeting program. All committee assignments were dealt out immediately by the president and the program seemed to be well in hand.

Elections

Charlie Brown, the secretary, reminded the officers that the May meeting was also the election meeting and that the nominating committee, which had been appointed at the April meeting, would be ready to report its findings at the May meeting. No one seemed to think that this election procedure would complicate the Mother's Day program. In fact, it was agreed on the basis of past experience that the business of electing officers after the careful work done by the nominating committee would only take a few moments' time. It was decided, therefore, to proceed with the election of officers at the May meeting and to plan for the installation of officers at the June meeting of the Society.

How About It?

Well, there you have it. A well worked out Mother's Day program at St. Bede's. What are your plans? Do you think you can utilize some of St. Bede's ideas in your own program planning? I'm sure you can. In fact, I'm quite sure you can add to them and come up with an even better Mother's Day program. How about it? See what you can do.

Don't forget, we'll be along again next month with a report of St. Bede's planning for their June meeting, which is to be dedicated to Catholic Education.

LOOK WHAT THEY'RE DOING TO THE WEATHER!

by F. C. Louis

Weather fronts, thermostats, shrubs, freezers—they all figure in "modern" temperature problems.

I DON'T KNOW how many Holy Name Society meetings there are in any given week, but I'll bet one thing: that in at least two-thirds of them, somebody argues about the weather or the temperature of the room or the hall. You know how it is. Old Mr. Jones, who has been known to fall asleep and even snore during the visiting priest's religious talk, objects to any sort of draft on the back of his neck. So, during the treasurer's report, he pushes his chair rather noisily across the floor, stalks over to the window, and slams it shut.

A few minutes later, there is a slight commotion in the back of the hall, where the younger element—attired in yellow slipover sweaters and plaid jackets—are sticking pretty much to themselves. For them, the Holy Name meeting is "awfully close," and two or three step over and open a few windows. Eventually, the draft reaches Mr. Jones, who sits up front (not because of devotion to the chairman, but because he can't hear too well and doesn't want to miss anything). Mr. Jones is too far away to walk back and close the window, so he just glares. The president takes in the battle of the windows, and whispers to the program chairman to keep things moving along, before open rebellion breaks out. This induces profound perspiration on the president's brow, and he has to agree with the male

sub-debs in the back that it really is warm!

That sort of thing has been going on for longer than there were Holy Name Societies, or any other kind of society except the simple clan organized in the Garden of Eden. We can almost hear Adam turning to Eve and saying, "Gosh, dear, it's hot in here. Have you got the thermostat turned up again?"

Only there wasn't any thermostat in Eden. They didn't need any, because everything was perfect in that garden spot—at least for "the first few days."

But ever since Man's fall from grace, he's been having trouble with the weather. His first steps to fight weather were simple enough: a fur coat taken from some animal's back; the movement of air caused by a waving palm branch; a thick-walled house to keep out the sun's rays.

The umbrella marks one of man's earliest attempts to beat the rain. Transformed into a parasol, the ugly device was used for an opposite purpose—to keep away the sun. The United States Army forbids its officers to carry umbrellas, and is amply justified. For an umbrella keeps precious little of anything off anybody, although it does succeed in depositing quite a pool of water on the floor when visitors leave their umbrellas in your hall. The Army replaced the umbrella with a raincoat,

which has been hardly an improvement, for that simple torture-device merely collects the water into a stream where it runs in force down the unwary soldier's leg. As millions of soldiers know!

BUT MAN was not to be denied forever, and in recent years his famous scientific spirit of analysis has been turned on the murky problem of weather. Inventors came up with air-conditioning units, which keep theatres so chill you shiver more with the cold than from Hollywood-manufactured emotion.

Steam heat also helped, but did anybody ever discover the proper temperature for a steam-heated room? Ask the janitor of the building where you hold your Holy Name meetings; I'll venture to say he gets more demands—and more differences of opinion—about his central heating system than any other item of maintenance in his long and troublesome list.

The real trouble with our fight on the weather has been, of course, our inadequate forecasting. For years we have relied on such things as the fur on a caterpillar's back, or the quantity of acorns stored by a squirrel—implying to animals an imagination and foresight which they nowhere else exhibit.

Now, man is going about it a little more scientifically. He has whole strings of weather observation stations, includ-

ing some in the Arctic and some in the tropics, and not a few on ships on the high seas. For man has learned that weather is manufactured; those storms come from somewhere and go somewhere. (Yes, you know where you'd like them to go when it rains on your big meeting night, but that's not what I'm talking about.)

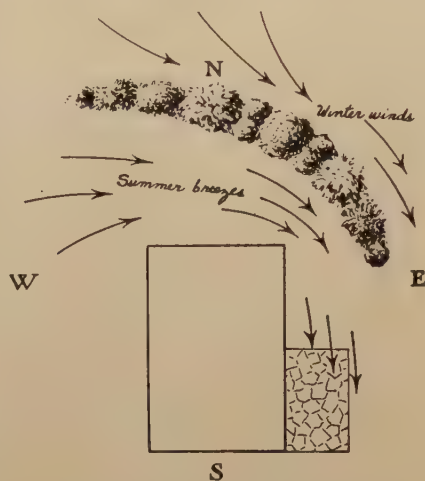
Generally speaking, man has decided that weather is caused by large masses of air. These masses lie around in either a cold or a hot region, and assume the qualities of the neighborhood. A bunch of air in Canada, for example, gets cold. Is that simple enough? Now everything would be fine if the Canadian air stayed in Canada, but it doesn't; it starts to wander. And somewhere along the way—usually as you're coming home from the office—it meets a lump of air from the Sunny South. Cold air and warm air just don't mix; one slides above or below the other, and you have what is called a "front" on those weather maps on TV and in the daily newspapers. It's those fronts which bring us weather, and if you're planning a parade or a picnic, you'd better start studying the maps.

If you want a weather forecast pinpointed right to your own street, you can get it. If you want a forecast more than a day or so in advance, you can get that, too. The difficulty—as with so many things in this mundane life of ours—is that it costs money. But it's nice to know that there are services which will give you just the forecast you want, if you're willing to pay for it.

But cheer up—weather forecasting gets better all the time. The Weather Man has some fancy gadgets to help him: anemometers to measure the speed of wind; lamps which bounce their rays off low-hanging clouds and give their height; rain and snow gauges to let you know exactly how much of the stuff fell during the night.

ONE OF THE many complaints about weather has always been its effect on crops. God and the farmers produce corn in the fall, strawberries in July, turkeys at Thanksgiving. Wonderful

things to eat, but you used to be able to get them only during short seasons. No more! A fellow by the name of Clarence Birdseye went up to Labrador back in 1912, and stumbled on a brand-new idea. Frozen foods. Clarence watched Eskimos eating fish and caribou meat which had been stored away several months before. It was good, too. The idea intrigued him, and Mr. Birdseye went back to Massachusetts and tried to



SHRUBBERY CONTROL OF BREEZES

duplicate the Arctic quick-freeze idea with a fillet of fish. It took him five weeks to freeze that first fillet, a process now reduced to about an hour. You all know how well the idea took hold. Weather, or at least the season, has little to do anymore with one's menu.

Mr. Birdseye eventually sold his little idea in 1928 to General Foods for a mere \$22 million, proving you can still make a dollar if you use your head. There are now 1,400 packers of frozen foods, plus two million home freezers into which thrifty housewives put everything from ice cream to bread. Go into the right store, and you can buy such frozen delicacies as whale meat, Chinese egg rolls, pizza pies, chow mein, crepes suzette, and borsch. Show this to your refreshment chairman; maybe it'll give him an idea!

But more than weather men and frozen food people are doing something about the weather. The ranks of furnace salesmen and air-cooling distributors have been joined by the American Asso-

ciation of Nurserymen, who make this flat statement: "The weather around your home can be moderated to a considerable extent."

How? The Association suggests that a shade tree placed properly can reduce the temperature of your roof by 20 to 40 degrees. Pick a tree that sheds its leaves in the winter, and the cooling process is not operative during the cold months.

If dust and dirt blow in your living rooms when the windows are open in the summer, try a planting of shrubbery. A test in New York City revealed that the dust count on the leeward side of a planted area was reduced 75 per cent in the summer months, during the prevailing west winds.

That business of prevailing winds is a good thing to remember. You can use a curved planting of evergreens to guide cool breezes into your dining room, and away from the same room when winter comes and prevailing winds blow from another direction. You can also build traps of shrubs, so that breezes are funneled into a narrow area where they pick up velocity and help to cool your home. Yes, sir, it can be done!

The nurserymen make the familiar observation that "nobody likes to be hot in summer and cold in winter." The extreme can be modified, they claim. Of course, they recommend that you go to one of their members for your shrubbery.

Nothing is said in nurserymen's literature about churches and school halls, but the idea of using shrubbery probably holds good. On your way out of the meeting, take a look at the plantings, or lack of them. Paved school yards are probably the easiest to maintain if you have a couple hundred school children playing tag. But shrubbery will absorb more heat than macadam or cement.

Buy shrubbery? Well, that's all right if you have the money. Better yet, get it for nothing. Look over your membership roster and see who's in the nursery business. Maybe Mr. Jones knows somebody who would help. Oh, shucks, he's fallen asleep—too warm! Well, try him when he wakes up for refreshments.

the current scene

frank j. ford

Guilt Compared

"The American press," observes Vlado Ristich, refugee from Yugoslavia and now an American citizen, "has printed untold millions of words about the crime of the Russians in killing 10,000 Polish officers in the Katyn forest at the beginning of World War II. However, nobody has written of the 14,000 Yugoslav youths who were delivered by an English major to Tito in May, 1945, immediately after the finish of the European war. They were anti-Tito and openly opposed his communistic ideology.

"These young people were massacred in the most brutal manner in Kocanska Shuma in Yugoslavia. Tito's bloodthirsty partisans tied the unhappy victims in groups of 100 and more with telegraph wire, then murdered them with machine guns. In the end, Tito's savages piled them in a ditch, one upon another, splashing their bodies with quicklime. If anything, Tito's crime surpassed Stalin's but, of course, good old liberty-loving Tito is now an ally of America and must be invested with the halo of an anti-Soviet hero."

Potent Potion

According to the most reliable accounts, the first man to introduce into Europe what is probably now the world's most popular drink was a Sicilian youth named Pasqua Rosee, who opened a "coffee house" in St. Michael's alley in London. His flair as a promoter is attested to not only by the speed with which the coffee house became an institution but also by his bizarre publicity campaign, as illustrated by a leaflet he distributed to boost his venture:

The Virtue of the Coffee Drink

First made and publicly sold in England by Pasqua Rosee.

The grain or berry called coffee groweth upon little trees only in the deserts of Arabia. . . . It is a simple, innocent thing, composed into a drink by being dried in an oven, and ground to powder, and boiled up with spring water, and about a half a pint of it to be drunk, fasting an hour before, and not eating an hour after, and to be taken as hot as possibly can be endured; the which will never fetch the skin off the mouth or raise any blisters by reason of that heat. . . .

It much quickens the spirits and makes the heart lightsome; it is good against sore eyes, and the better if you hold your head over it and take in the steam that way. It is good against the headache . . . and to prevent consumption and the cough of the lungs. It is excellent to prevent and cure the dropsy, gout, and scurvy. It is a most excellent remedy against the spleen, hypochondriac winds, and the like. It will prevent drowsiness.

Twenty-three years after Pasqua had served his first mug of the magic brew, the "coffee house" had become so popular as the gathering place for political malcontents that King Charles attempted to have them legislated out of existence. He failed, and they continued to flourish and increase, despite all harassments, such as a widely-circulated poem which said, in part:

"And now, alas! the drench (drink) has credit got,

And he's no gentleman that drinks it not."

Transformation of Churchill

"Upon his return to Washington, Prime Minister Churchill was inducted into the Society of the Cincinnati, composed of male descendants of the officers who fought for three years or more under George Washington to win independence from Britain," notes the *Chicago Tribune*. "It was said that Churchill was eligible through his American mother, whose ancestor, Lt. Reuben Murray, was an officer in the Revolutionary war.

"The attempt to transform Churchill into an American patriot when everybody knows him as the most unswerving servant of British imperialism is, to put it mildly, odd. He has declared that he did not become the king's minister to preside over the liquidation of the British Empire, and he, as well as everyone else, knows that the successful struggle for American independence did more to liquidate the empire than anything else.

"For a Briton of Churchill's kidney, it must have been humiliating, under the circumstances, to accept an award betokening family services subservient to the cause of the crown which he holds dear. He was content to pocket his pride in the thought that anything likely to qualify him in American esteem would contribute to his present purpose of again rendering America subservient to the empire.

"The descendants of Revolutionary patriots demeaned themselves by their cheap attempt to ingratiate themselves with the man who stands today as the symbol of the imperial system their ancestors overthrew in America."

"The human nose," muses the Milwaukee *Journal*, "is a wonderful organ that can detect perhaps half a million odors. We have this on the authority of an expert who was in Chicago a while back to tell the American Chemical Society about the chemistry of smells.

"The 500,000 potential odors can be shaken down to four basic ones, he pointed out. These are fragrance, burntiness, acidity and 'caprylicness.' Examples of the four would be a rose, a charcoal-broiled steak, vinegar, and a wet goat. Caprylicness is, naturally, the least popular with human noses. The chemist said, quite sensibly, that people spend too much time fretting about odors they don't like instead of pointing their probosces at smells they enjoy. But we should like to make one exception to this. That is the moral odor that has been coming from politics, both Chicago brand and national. No chemist can classify this one, but millions are beginning to sniff it. Even a bad cold cannot dim it if a man has eyes to read or ears to hear. Compared to it, even a wet goat gives off a reasonably bearable aroma."

And, touching on the current expose of political phinageling in the country's second largest city, one Elbert P. Jaxon reminisces: "Ever since I was 10 years old (I am now 45) I remember hearing my uncle brag about holding three jobs in the City Hall in Chicago. He used to explain it this way. He owned three hats—and he hung one in each department where he was supposed to be working. If anyone ever asked for him by name, some clerk who was present at the time would look over at the hat rack and say, 'He must be around somewhere; his hat is over there.'

"My uncle died last week—an old man—with a lifetime of deception behind him. And, for all I know, his place may be taken by a 4-hat man. And why not, when an extra fedora might add three or four thousand extra frogskins a year to the family exchequer."

An Important Point

Intelligent articles on the so-called Church and State controversy would help to clear the air "of so many shibboleths that fly about this debate," in the view of T. B. Crean of Whiting, Ind. "Protestants would trust Catholics much more," says he, "if, through the secular press, they were informed of the real attitude of the Church on the subject—not what Bishop Oxnham says it is.

"Just as no group abhors communism more than does the Catholic, no group is more fearful of the union of church and state—any state. If Protestants would define clearly between co-operation and union much of the misunderstanding would disappear. Nonunion of church and state is a beautiful flag under which march many good and true patriots. Unfortunately this flag is also an efficient shield for plain everyday anti-Catholicism. And certainly, it is the duty of all of us to distinguish between the two when the Vatican is mentioned."

Poisoning College Courses

Michael F. Decius of Fenton, Mich., agrees with those who insist that young Americans should learn all about the Communist system we are fighting but, he is quick to point out, "Their thesis presupposes that this literature (propaganda) will be presented in a critical light, and will be balanced by thorough grounding in the advantages of our system. That such is not the case in private universities is amply proven in the book *God and Man at Yale*, by Yale alumnus Wm. F. Buckley, Jr. (and Yale is no exception); in documented charges made by Sen. John Bricker of Ohio, and in colleges in general by the files of the House un-American activities committee, which abound with the names of professors who are members of communist front groups.

"To oppose presentation of such literature (propaganda) to the student is no insult to his intelligence," argues Mr. Decius, "but rather a recognition that he has not yet formed his value judgments (one of the things he goes

to college for). The mature mind, with wider experience and observation, can spot the fallacies and pitfalls. But under the skillful handling of a left-leaning professor the student becomes, at best, no booster for our system, and at worst, another Hiss or Frederick V. Field. These students will be tomorrow's leaders. It is our inescapable responsibility to see that they are trained in the values that we as a nation cherish and believe in."

And anyhow, you don't have to know plant chemistry to be smart enough to avoid poison ivy.

Man Hails Change

Washington has killed the order limiting bathrooms in any new home to one and one-half. This news is received by columnist H. I. Phillips with shouts of joy. "No action of more importance to national morale has taken place in years," he enthuses. "Bathroom singing has been accepted through the years as a national privilege greatly contributing to high spirits and enabling millions to face the new day with courage. It is just impossible to sing adequately in half a bathroom. Even if you are half a singer it is no dice. Take a song like 'When the Moon Comes Over the Mountain'—now that song would have been ruined for bathroom singing if the order requiring half a bathroom hadn't been revoked. There's a number that covers territory and will take no nonsense from Washington bureaucrats who are for half bathrooms, half moons and half mountains.

"We had no luck whatever in half-a-bathroom singing except with 'The Prisoner's Song' and 'Shrimp Boats.' The Washington repeal delights us. Think of what might have happened otherwise . . . the half bathroom might have been followed by an edict cutting it down to a 'fifth.'

"We already have the one-half living room, the one-half of 1 per cent attic and the one-eighth front hallway. Come, come, now, fellows—let's be reasonable."

BEFORE COVERING the baskets and putting the balls away until next Fall, we wish to go on record with the opinion that the basketball season just concluded comes closest to being the best yet for Catholic College quintets. And we hang this contention on two strong pegs.

Did you notice, for instance, both in the semi-finals and in the finals of the recent National Invitation Tournament in Madison Square Garden all the teams represented Catholic Schools? And weren't you particularly impressed by the fact that nine of the 12 teams in the tourney wore the colors of Catholic schools? Just for the record, they were: St. Bonaventure, La Salle of Philadelphia, St. John's of Brooklyn, Holy Cross, Duquesne, St. Louis, Seton Hall, Dayton, and Seattle.

Significant, too, is the fact that all of the aforementioned schools (except La-Salle) adorned the list of the 20-best college quintets in the nation in the final basketball poll of the season. And included in the honorable mentioned lineup were such standouts as Siena, Villanova, La Salle, DePaul, Notre Dame, Boston College, and Canisius.

So, when it comes to having the best basketball players in the country, we're proud to report that Catholic Colleges and Universities set a very torrid pace. Congratulations to them all.

Baseball's Hidden Highlights

Blowing off diamond dust, here's a roundup of seemingly insignificant yet important details buried deeply in baseball's background:

Alexander Cartwright was the first manager in the annals of the national pastime and formed the first amateur

team on record, called the Knickerbockers, in 1845. They wore the first uniforms and caps.

Two all-star teams composed of New York's interboro players participated in the first paid game ever played. The year was 1858, the site was Long Island, N. Y., and the price of admission was 50 cents.

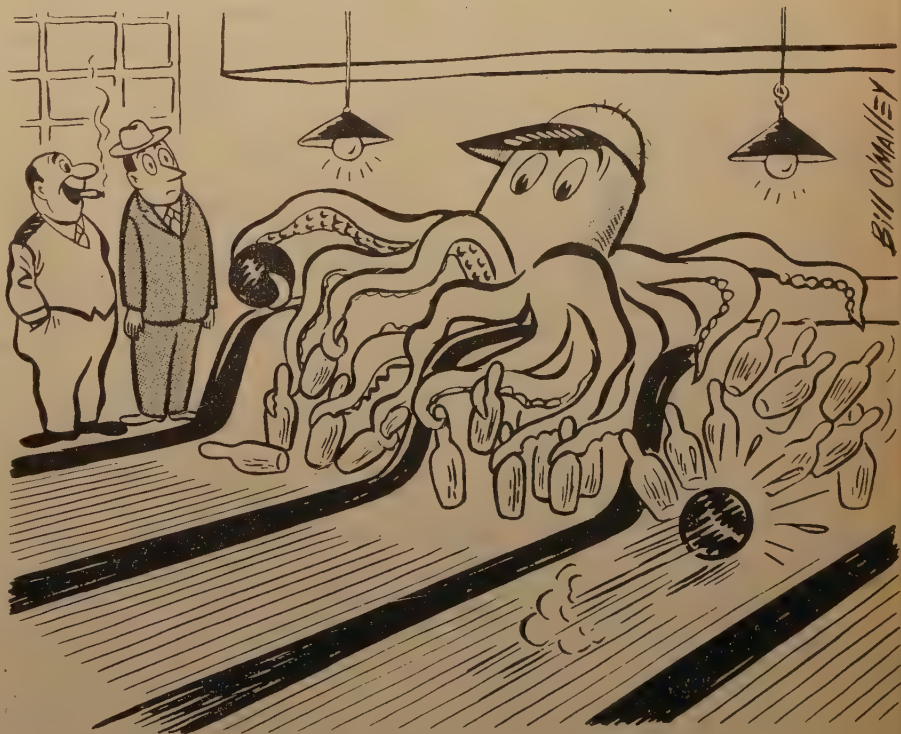
Baseball's first pro club was the Cincinnati Red Stockings. They introduced new uniforms in 1868, featuring short (knickerbocker) style pants, still in vogue today.

First team to travel was the Excelsior Club of Brooklyn. The game made its International debut in 1874, when Boston and Philadelphia made an exhibition tour to England, with the Bosox

winning eight of 14 contests.

First boxscore appeared in 1852, featuring the mathematical records of the players in a game between the Gothams and Knickerbockers. Five years later, a rule was passed declaring that nine innings constitutes a game. Up to then the first team to register 21 aces (runs) was the winner.

Amherst defeated Williams in the first college game in 1859. William A. Cummings, star hurler for the Brooklynians in 1864, threw the first curve ball, while F. R. Boerum, Philadelphia Athletics star, was reported as the first catcher to receive pitches directly behind the plate and batter. That was in 1859. Sixteen years later, the first padded catcher's glove was invented by Charles G. Waite.



"He's our best pin-boy."

In 1877, Fred W. Thayer invented a mask which was introduced by James Tyng of Harvard. In 1885, the first catcher's chest-protector was used. Padded gloves were adopted in 1891. And shinguards became standard equipment when Roger Bresnahan of the New York Nationals wore them regularly in 1908.

First player to steal a base was Eddie Cuthbert of Philadelphia. The daring dash took place against Brooklyn Athletics in 1865.

Quincy lost to Fort Wayne, Ind., in 17 innings in the first game ever played under lights. That was June 2, 1883. The first night game in the majors was played on the evening of May 23, 1935, with Cincinnati at Philadelphia.

Synonymous with the national pastime is the name of Al Spalding. He made the first official baseball in 1876, is credited with originating the scoring system used today and also compiled the first Official Baseball Guide. First World Series film was taken at the October classic of 1934, when the St. Louis Cardinals drubbed Detroit in seven games.

More Firsts

A. J. Reach became the first salaried or paid player when he quit Brooklyn to join Philadelphia in June, 1864.

The Black Sox Scandal in 1919 was not the first "stain" the game ever suffered. Players Hall, Craver, Devlin and Nichols, all members of Louisville, were the first to be expelled from baseball. They were found guilty of consorting with gamblers in the throwing of games in 1877.

First spring training trips were taken by Cap Anson's Chicago Colts to Hot Springs, Ark., and Harry Wright's Phillies, to Charleston, S. C., in 1886.

Arguments over "fair" or "foul" balls were quelled considerably in 1861, when the kalsomine treatment of the lines was introduced. Turnstiles began clicking from the push of diamond patrons for the first time in 1878.

Last year sportswriter Dan Parker of the *New York Mirror* dug up the fact that Fred Merkle, the Giant player who

forgot to touch second base and had his career ruined for the omission back in 1908, was only a rookie of 19 and was playing his first complete game in the majors that day.

The first Ladies Day at a ballpark was held way back in the Gay Nineties at Portland, Maine, where Derby Bill Cly-



RUSS HODGES

mer attracted the gals because he was so handsome. Back in 1912, the St. Louis Browns invited women to attend their games free. First Ladies Night, however, occurred at the Polo Grounds, June 27, 1941.

For TV Fight Fans

Russ Hodges, who describes major boxing bouts for televiewers each Wednesday night on the CBS network, has some first-hand ideas on how to watch and judge a fight that's being telecast. Perhaps you may find his advice beneficial next time you see a video vendetta. Here's what Russ has to report:

"There are many ways to watch boxing on television and a great many things to look for. There's not such a vast difference between watching fights at home and at ringside. At ringside, I look at the pupils of the fighter's eyes to see whether they are crossed or glassy because they tell me whether he's in trouble. At home you have to depend on other symptoms. The best, of course,

are wobbly legs. If a fighter is on the verge of being kayoed, his legs wobble and he walks around much like someone who has had one too many to drink.

"A punch that hurts will usually buckle a fellow's knees. That's easy to tell through your television screen. Other times, when a fighter is hurt, he'll grab and hold on as tight as possible to his opponent. Kid Gavilan lashes out with all his fury whenever he's been hurt. Some fighters instinctively fight harder when they are stung badly.

"It's easy to tell when a fighter is tired. At home look for the same things I do at ringside. A tired fighter's arms will drop to his side, his guard will be lowered, his mouth will be open and, if the fighter has shown good footwork previously, he'll now be back on his heels without any spring in his legs.

"When a fighter tires, you're able to tell and so is his opponent. Then the fighter in better condition will probably force the action, going all out for a knockout. Legs are most important in boxing. A fighter with a strong pair of underpins rarely gets tired.

"There are basically only four punches a fighter can throw. They are a left jab, a left hook, a right cross and an uppercut. Of course, there are variations on the theme. Kid Gavilan and Sugar Ray Robinson throw a bolo punch—an uppercut that is brought up and around in a wide arc. Rocky Graziano and Jake LaMotta flay away with both hands and you can't tell whether they're throwing hooks, crosses, or jabs.

"A left jab is the straight left that a fighter uses to set up his opponent. You're able to tell when the left jab hurts because the fighter's head will spring back. However most boxers use the left jab to soften up their opponent so that they can put across the right cross."

This Year's Selections

AMERICAN LEAGUE: New York, Cleveland, Chicago, Boston, Detroit, St. Louis, Philadelphia, and Washington.

NATIONAL LEAGUE: St. Louis, Philadelphia, New York, Brooklyn, Boston, Cincinnati, Pittsburgh, and Chicago.

LABOR-MANAGEMENT JOTTINGS

"Capital cannot do without Labor: Labor cannot do without Capital"

—POPE PIUS XI

by Charles B. Quirk, O.P.

BACK IN 1937, through a series of significant decisions, the United States Supreme Court gave a definitive answer to a question that had involved American management and American labor in almost one hundred and fifty years of unresolved dispute. From the initial phase of U. S. unionism in 1792 to the strike-ridden thirties the legal right of American workers to organize and bargain collectively had been consistently denied by U. S. courts. Whenever or wherever Federal or state legislation had sought to guarantee the right to organize and bargain collectively the highest tribunal in the nation had nullified the effort by applying the "due process" doctrine of the Fifth and Fourteenth Amendments to the Constitution. Groups of workers did organize and did exact collective bargaining privileges from substantial segments of management. But these objectives were achieved through the strategic strength of the unions involved and always with the constant threat that both individual workers and their organizations could be penalized, directly or indirectly, by management and the law for engaging in union activities.

With the passage in 1935 of the Wagner Act, creating the National Labor Relations Board, the right of American workers to organize into unions of their own choice for the purpose of bargaining collectively was underwritten by U. S. law. However, the validity of the legislation was immediately challenged by American management. It was not until two years later that the Supreme Court finally upheld the Wagner Act and gave to American labor the victory it had fought so long to win—the right to organize and bargain collectively without fear of reprisal.

Currently, U. S. labor and management are once again engaged in bitter controversy over the issue of union security in American industry. While the Wagner Act and its Taft-Hartley Amendments give unions the unqualified right to organize and negotiate the terms of the contracts under which they work it does not solve the further problem of *whether or not union membership shall be made a condition of employment*. Of course, provisions of the Labor Management Act of 1947 actually forbid labor unions to demand closed shop commitments in their contracts. But management may still agree to the whole range of less complete forms of union security. It is the growing insistence of strong American unions upon the total security of the union shop and the equally powerful opposition of large areas of American management to its general inclusion in collective bargaining contracts that poses one of the most important industrial relations problems of 1952.

Precedent Established

It is historically true that the gains of major labor organizations in basic U. S. industries initiate chain reactions throughout the entire national economy. Inevitably, then, final favorable settlements of the security issue in the unresolved steel and railroad disputes will profoundly affect the pattern of all future collective bargaining agreements. If both the steel and railroad industries concede to their unions the right to insist that all members of their respective labor forces automatically become members of the unions involved, *as a condition of continued employment*, the same concession will be sought in every important firm and industry throughout

the whole land. Conceivably, membership in U. S. unions could be doubled within a year. At any rate, the recent recommendation of the President's Emergency Railroad Board for the establishment of the union shop for approximately 1,000,000 non-operating railroad workers and the probable decision of the Wage Stabilization Board in favor of full union security in the steel industry, seemingly, are about to establish precedents of far-reaching impact in American industrial relations.

In its review of the railroad dispute the emergency panel incorporates and approves the traditional logic of the union employed against those who argue for the preservation of the rights of employees to refrain from joining the union. "It must be remembered," the review maintains, "that these 17 non-operating employee organizations now hold representation rights on the railroads before us pursuant to the Railway Labor Act, by virtue of which they have both the right and the duty to represent *all employees within their respective classes and crafts*. They are prohibited by law from shirking their obligations to all employees, *including non-members*."

"When such authority is reposed in an organization by law it would seem that the affected persons would want to exercise all the rights which membership would give them in formulating the union's aims and policies and in directing the strategies and courses to be followed. . .

"Individuals who do not share with their fellow employees the cost of union activities, *the benefits of which they are perfectly willing to accept*, present a problem in equity which is very real. They incur the displeasure and resent-

ment of those who are members and this may cause frictions and feuds which will lead to disunity in the normal causes of the employees."

All this, of course, is essentially a restatement of the familiar "free-rider" position of every unionist. Very simply, the average union member can become very bitter over the spectacle of large numbers of non-unionists sharing fully the hard-won benefits which his loyal efforts and cold cash have achieved. In terms of practical human relations such manifest inequities can and do cause continuing tension within U. S. firms and industries where the union shop is not the accepted form of union security.

It is true that if the railroad industry accepts the recommendation of the President's Emergency Board and signs union shop contracts with its employee organizations it will do so under virtual Government compulsion. Such action would create a precedent. Government policy on union security has consistently adhered to the position taken by President Roosevelt in 1941 that, "the Government of the United States will not order, nor will Congress pass legislation ordering a so-called closed shop." If for no other reason the implication of a greater extension of government compulsion in areas of industrial relations will unite American management in a concerted effort to challenge the constitutional validity of Emergency Board's recommendation.

Only against the background of the railroad dispute can the bitterness of the present steel impasse be properly understood. Mr. Phillip Murray has warned that any new contracts between his United Steelworkers—C.I.O. and the steel industry must contain union shop clauses. Whether or not Murray and his strategy board privately give equal importance to both wage and union security demands is debatable. It would seem, however, that the current propaganda campaign launched by the steel companies against the "union shop by compulsion" indicates strong conviction that Mr. Murray means business. With the issues of the steel controversy before the Wage Stabilization Board

steel operators have taken their case to the public through form letters, advertisements, and pamphlets in an effort to forestall the expected recommendation of the WSB favoring a mandatory union shop. That steel management's program is having real effectiveness seems evident from the accusation of USW-C.I.O. spokesmen that the "propaganda campaign is interfering with the board's efforts to insure fairness and labor management harmony in the steel industry."

The Case for the Union Shop

Admittedly, the principle of direct or indirect governmental interference in U. S. industrial relations not only qualifies the purpose of free collective bargaining but also implies disturbing possibilities. It must be remembered, however, that the Taft-Hartley Act actually placed government more completely in control of U. S. collective bargaining negotiations than the Wagner Act which it drastically modified. American management's present argument against the "union shop through compulsion" is materially weakened by its almost unanimous support of the Labor-Management Act of 1947. Furthermore, statistical analyses of all labor-management contracts now in operation reveal that over 60% of these contain union shop provisions. 996 contracts of the 2,200 contracts in steel and fabricating companies alone, already have union-shop clauses. Finally, the recent amendment to the Taft-Hartley Act permitting unions to include union shop demands in their collective bargaining agenda without the preliminary of a restrictive special election certainly indicates a Congressional admission that previous legislation was unrealistic. (During the first year after the passage of the Taft-Hartley Act the National Labor Relations Board conducted over 6000 "special" union shop elections at a cost of \$4,000,000 to the American people. In 98% of these elections American workers chose the union shop.)

However, apart from both the incongruity of management's position on the disputed question and the massive evi-

dence of workers' preference for a union shop is Labor's awareness of open shop competition with unionized employers. The spectacular rise of Southern industry and its successful frustration of costly organizational drives by national unions has further underlined the axiom that an industry half unionized and half non-unionized is an industry in which unions can be progressively eliminated. Certainly the disastrous migration of the textile industry from New England provides tragic evidence of this fact. Over a period of six years both the C.I.O. and the A.F. of L spent \$11,000,000 to greatly increase Southern membership in textile unions, principally. Today, less than 20% of the South's textile workers are organized. The net effect of organizational failure in Dixie is a 15 to 20 cent cost advantage per hour for the Southern textile operator over his Northern competitor. Northern textile workers have been forced to take as much as 25% wage reductions to retain textile mills in their communities.

It can be argued—as we outlined in a previous column—that the almost criminal neglect of adequate modernization of plant and equipment rather than higher labor costs is the basic reason for the Northern textile doldrums. The case cries out for progressive management action. Assuming that this is true—and it is—the brutal fact is that, here and now, thousands of unionized textile workers are without jobs *because non-union workers in the same industry will work longer hours for less money.* American labor unions, fully aware that the rapid industrialization of the South can shortly duplicate the textile worker's predicament in their own industries, increasingly demand the protection of the union shop for entire industries. Viewed from this perspective the controversial "union shop through compulsion" aspect of the steel and railroad disputes is far less important than the larger issue of American unionism's self preservation. In a very real sense the union shop has come to mean the difference between economic life and death for millions of U. S. workers.

Dragon's Teeth

by Leonard Burke

The old China was pacifist, but from
the influence of Western men . . .

HISTORY has few ironies more bitter than this, that China, which for nearly three thousand years adhered to the ideal of peace, is fast becoming a militarized nation, and that this militarization, which began from contacts with Western civilization, threatens the very life of our culture. They who planted dragons' teeth in the Land of the Dragon have found it fertile soil, for they have seen legions of armed men spring up to overwhelm the fabric of military and mercantile enterprises.

This fabric, so closely woven with such little regard to the things of spirit, has been taken by many Orientals for Western civilization. This shallowly clever culture of machines, money, and hedonistic materialism has displayed itself so flamboyantly and persuasively that Eastern peoples have made the pardonable mistake of equating it to Western civilization. The immense labor of missionaries is everywhere frustrated by crude Western materialism which makes a Devil's camouflage of the spiritual foundations of our Christian culture. How heart-breaking it must be to preach a Gospel of peace and good will in the wake of tanks and traders! How difficult it is for nations naturally mystic to distinguish between Soviet and Western materialism. And since the Soviet code has a clear ideology, where the Western one is cynically aimless, they set their new course, in the latest momentous March of Nations, by the Red Star.

When conscription was imposed in China in 1936, and the soldier held up for admiration, that vast nation denied its tradition of four thousand years which held the soldier in contempt. On the excellent authority of that caustically penetrating Chinese philosopher, Lin Yutang, we are assured that where China differs from the West is in her contempt for the three professions we deem essential, those of the soldier, the lawyer, and the policeman. The practical Confucius and the mystical Laotse alike despised the profession of soldiering. Here is a typical poem of Laotse, translated for us by Lin Yutang in his *Wisdom of China and India*:

Of all things, soldiers are the instruments
of evil,
Hated by men.
Therefore the religious man avoids them.
Soldiers are weapons of evil;
They are not the weapons of the gentleman.
When the use of soldiers cannot be helped
The best policy is calm restraint.

Even in victory, there is no beauty,
And who calls it beautiful
Is one who delights in slaughter.
He who delights in slaughter
Will not succeed in his ambition to rule
the world.
The slaying of multitudes should be mourned
with sorrow.
A victory should be celebrated with the
Funeral Rite.

ACCORDING to Confucian standards the ideal man is the just, reasonable,

tolerant, humane, and cultured man, living at peace with himself and others in a harmonious and ordered society. Confucianism, as Max Weber insisted, "prefers a wise prudence to mere physical courage and holds that the untimely sacrifice of life is unfitting for a wise man." This wisdom of the rational Confucius is confirmed by the mystical intuition of Laotse. The Tao is the everlasting cosmic principle, which is also the secret core of every individual's being. All who aspire to live in harmony with Tao must avoid assertiveness, and all forms of belligerency, and at the same time practice humility, and return good for evil:

The great Tao flows everywhere,
(Like a flood) it may go left or right.
The myriad things derive their life from it.
And it does not deny them
When its work is accomplished,
It does not take possession.

It clothes and feeds the myriad things,
Yet it does not claim them as its own. . .
Because to the end it does not claim
greatness,
Its greatness is achieved.

Therefore in order to be the chief among
the people
One must speak like inferiors.
In order to be foremost among the people
One must walk behind them.
(Between Tears and Laughter)

Since the far off days of Confucius and Laotse, Chinese ideology has been essentially pacifist. Almost all Chinese

poets and philosophers have expressed loathing of strife and war. How different the attitude of the West has been. From the days of Rome's imperial greatness to the nineteenth century, and less convincingly in the twentieth, the poets and philosophers of the West have glorified and endeavored to justify war. War has been regarded as a necessary conditional of national progress, and peace as an unnatural conditional which weakens the souls and bodies of men. "We suffer the ills of a long peace," the Roman complained in a lull between conquests. The poets of every European nation, especially the Teuton ones, have given us a host of martial songs. Philosophers have given us their rationalized glorifications for war, and if any think their theories went unheeded, let them remember what diabolic influence Nietzsche's *Will to Power* had on the founder of Nazi ideology. For a brief while, the voice of the Church prevailed to limit the frightfulness of battles by the Truce of God. But when her authority was denied and derided that voice was drowned in the hoarse chorus of the nations' hymns of hate and in the thunder of wars that were but the climax of upgathered passion. Outside the Church there has been, as the Chinese philosopher observed, almost a complete absence of a philosophy of peace in the West.

In their traditions of thousands of years neither China nor India have produced a Nietzsche or a Kipling. Neither in the course of 4,000 years have these great peace loving nations gone to war with each other, but have lived side by side as neighbors. Buddhism, like Hinduism, teaches *ahimsa*, or harmlessness, towards all living creatures. The Buddhist, even as a layman, is forbidden to have any dealings with the making or selling of arms, with the manufacture of poisons or intoxicants, with soldiering, or the killing of animals. The advent of the white man may have brought these nations some blessings, apart from the inestimable blessing of the Gospel, but it brought the knowledge and use of weapons as well, and the cynical philosophy of opportunism, which directs

their use in the interests of national well being and to guard certain imperial privileges.

Mao Tse-tung, at a meeting of the Central Committee of the Chinese Communist Party, announced that there were four million men in what he called the Liberation Army. In addition to this, China has a militia of five million men.



The dragon's teeth are springing up in fearful fertility. When Professor Spykman said, in the middle of the last war, that "a modern vitalized and militarized China of 450 million people is going to be a threat to Western Powers in the Asiatic Mediterranean," he gave the world a rather urbane piece of prophecy.

We do not venture to look into the future with such practical wisdom, even for so short a range. It would be facile and foolish to prophesy in a time of such ambiguous confusions as the present. But we do know that, in the end, the materialistic patterns of East and West must collapse, if they do not permit themselves to be transmuted and transformed into frameworks of society in which the spirit can live the fulness of its life. We do not know in what way the crusts of materialism will be broken, but we can foresee that when it is dissolved or destroyed it will liberate the creative energies of the human spirit. Then, it may be, that the Great Powers of America, China, and Russia will return to the sources of their greatness through the centuries old tradition of an effectively realized indivisible peace.



THE HEAD OF THE CHRIST CHILD is the Official Emblem of the Holy Name Society

The Official Emblem was approved by The Holy See and endowed with the blessing of the Sovereign Pontiff in 1909.

An indulgence of 300 days may be gained each day by wearing it visibly on the coat lapel and repeating the words "Blessed be the Name of the Lord."

The Official Button is supplied in three different sizes. No. 501 is 9/16 of an inch in diameter; No. 502 is 1/4 of an inch in diameter; No. 503 is 5/16 of an inch in diameter. Buttons may be had in the following finishes: 14kt. gold; 10kt. gold; rolled gold; gold plate; sterling silver; oxidized silver.

Every Holy Name Man should wear the Holy Name Button. The official source for supplies is

National Headquarters
of the
Holy Name Society

141 East 65th Street
New York 21, N. Y.

The Road to Vezelay

(Continued from page 4.)

was Midnight Mass. I have neither time nor ability to describe the wonderful carvings of the Cathedral or the Miraculous Well or the Altar of the Black Madonna in the Crypt. The great Rose Window praised by the poet Peguy, was not in place, having been stored away for safety. All that night relays of people recited the Rosary. Early in the morning our French Jesuits persuaded the local boot repairers to mend our shoes and the chemists to re-fill our liniment bottles.

AGAIN as we marched on that evening we were met by a priest at his parish boundary in his bare feet. He had come four kilos to meet us and insisted on carrying the Cross alone, until exhausted. One man carrying the Cross for five minutes becomes exhausted, but our friend carried it and led his congregation, reciting the Rosary and singing that lovely French hymn "Chretien Chanson." That night, with our two Dominican chaplains as deacon and sub-deacon, the pastor celebrated High Mass. The following morning he again carried the Cross through the village to the boundary. Thus we bade him farewell, his bleeding feet, cheerfulness and spirit of sacrifice an example to us all.

We left Montargis on July 14, Bastille Day, and now had broken the back of our journey. We stayed at St. Maurice, Villiers, St. Benoit and Ova-neon on the following nights and had Midnight Mass each night. On Wednesday evening we placed our Cross in the church at Coulange and were welcomed by the Cure. The following morning we had an additional pilgrim who had come to meet us. He carried a small Cross some three feet in height and asked us to place it alongside ours at the great ceremonies at Vezelay. He was a German priest, a prisoner of war, and I had the honor of carrying the Cross along with him and a French Jesuit. That evening we

arrived in sight of the great Basilica of Vezelay and were directed to our station in the woods of St. Mary Magdalen.

ALL PILGRIMS were now converging upon Vezelay, and at midnight a rocket went up from the Basilica. The 14 pilgrimage groups from their various stations sent up answering rockets to signal that they had arrived from Switzerland, Belgium, the British Isles and various points of France. The

Prayer for Praise

Oh God, Omnipotent of days,
Teach Thou my lips, to sing Thy
praise.

May I forget complaints and
tears

And doubts and dreads and
futile fears.

I cheat myself when I despair
And fail to trust Thy constant
care.

The rivers sing along their way,
The forests croon a roundelay,
The birds lift matins sweet and
clear

And vesper hymns to please Thy
ear.

Shall I in silence or in doubt
Leave tribute to Thy goodness
out

Of my life's plan? Forgive me
when

I join the ranks of fearful men,
Mistaking danger as a sign
That divine compassion is no
more Thine.

Teach me now, that trusting I
may raise
My little song of love and
praise,

That I, to all the world may tell,
That God is good and all is well.

—L. M. Thornton

American Cross was carried by French people. The rockets died down and we lit a fire, prepared to keep vigil before our Cross until the dawn.

Suddenly the great Basilica was floodlit and from our station in the now-darkened woods we saw the brilliant white light—a vision splendid that was extinguished as suddenly as it had come. At dawn we shouldered our Cross and ascended the huge cliff to Vezelay and took our place by the great Cross of St. Bernard.

The roll call of pilgrimages was called by the Archbishop of Sens and the Mass was celebrated by the Abbot of Citeaux, while 50 priests distributed Holy Communion to 20,000 people. The celebration will live in one's mind always. A Mass in the Maronite Rite, a Mass for the Children of the World, and a Mass for the peace of the World were celebrated. Three Cardinals, a score of Bishops, hundred of priests and nuns and thousands of the laity were there, and the celebrations ended with a huge procession, with monks carrying the Relics of St. Mary Magdalen. (It is reputed that here she came to end her days after our Lord's Ascension.)

The morning after the celebrations, we went into the Basilica to bid farewell to our Cross, which we had carried so many miles and had grown to love. Ours was the twelfth station commemorating the most tragic event in the whole of human history.

We sang for the last time the "Salve Regina" and then walked silently out of the Basilica and looked from its great height across to our homes in the northwest. We thought of the zeal, fervor and generosity of the French people and believed more firmly in the Holy Catholic Church and life everlasting, earnestly hoping our arduous pilgrimage would help bring God's peace to all nations.

EDITOR'S NOTE: Another international pilgrimage to Vezelay is to take place in August, 1952, in honor of the eighth centenary of the death of St. Bernard.

Gladiator on the Picket Line

(Continued from page 22.)

of its officers and staff acted like Communists. In November, 1949, the C.I.O. convention in Cleveland voted to expel the U.E. on charges of Communist-domination and turned over its charter to an administrative committee of Right-wing leaders, Carey acting as provisional chairman. Since then a bitter struggle has existed between the two unions.

DURING HIS ENTIRE TIME in labor union work, James Carey has striven to remember the position of the Church on labor questions and has tried to employ the teaching of Papal encyclicals on labor. In his work he has learned, "There are two common but glaringly false ideas on this subject. One is that the Church should confine its activities to the pulpit and not interfere in 'business.' The other is that labor organizations should confine themselves strictly to wages, hours and working conditions and keep entirely out of general economic affairs and politics. But the Church and labor are the forces in human society which can most effectively deal with Communism."

Declaring Labor's side in *The Sign*, Carey maintains, "The struggle with Communism is taking place at the level of the workingman. The Communist party is not trying to infiltrate the National Association of Manufacturers, the American Investment Bankers Association, the Knights of Columbus or the Daughters of the American Revolution. They are after our labor unions, not only in this country, but in every other country. If now and again they can pick up a political office, they do so. But the concentrated attack is on the labor organizations. The ultimate goal is to absorb the organized labor movement into the Communist party."

From the lecture platform, through the press and written word, Carey has tried to put across to the public and to business men and governmental officials that sincere men and women organized in a strong labor movement can cope successfully with Communism. It is la-

bor that is at grips with Communism. The working man and woman is the hope of the Communist, but if workers are contented they will never join the Communist Party.

"The worker asks only a fair return on his labor," Carey maintains, "He wants decent hours and working conditions, medical care, education for his children and the right to make his own decisions under the democratic process. He resents interference in his affairs by industry and government officials."

President Truman has appointed James

Carey to many important commissions, particularly those with a labor bearing. He has also done a great deal of social welfare work for the C.I.O. and is a frequent contributor to the labor press as well.

In 1940 Carey received the award of *Parents Magazine* "for outstanding service to youth." In 1947 he was chosen by the Junior Chamber of Commerce as one of the ten most outstanding young men of the year and in the same year was granted an honorary LL.D. degree by Rollins College. He was a speaker not long ago on the Catholic Hour, the Radio Voice of the National Council of Catholic Men.

New Day in the South

(Continued from page 12.)

Army chaplains who constantly meet Catholics in farm areas who have stopped practicing their religion only because there was no church in the vicinity. Priests and nuns must be trained for this work; chapels, churches and schools must be built. In the cities where the Church is strong, and where the cash income of the people has risen, they are proving to be generous, so the work moves ahead.

Organizations of the laity are doing wonderful work, too. Examples are Laymen's Associations in Georgia and North Carolina. The National Council of Catholic Women is well organized in some districts. The Knights of Columbus have been active for years. Nobody overlooks the important contribution of lay people to the missionary work, but the desperate need is still for priests and churches.

There is great hope for the future. The tens of thousands of people moving southward contain a higher proportion of Catholics than now live in the Southern states. The income of the entire area is on the rise. Most important of all, a new spirit of active Catholicity has been developed. Most of the prejudice against our Church has been wiped away by

education and the spread of the truth.

Segregation of races still remains a problem, and the difficulty of building strong parishes is complicated by the need for separate churches for white and colored people. If you wonder that Catholics still have distinct churches and schools for people of different races, remember that the problem is deep-seated. There is no quick and easy cure-all for the problem. Some day it will be solved, but it will take time. Meanwhile, many Negroes set a shining example, and the Negro converts especially are wonderful examples to the whole population. Their faith is a living, heart-felt thing.

Yes, the South is coming into its own. Economically, historically, as a tourist attraction, in the matter of developing its natural resources, the South has come a long way and is on the high road to a very desirable and balanced state of affairs.

Fortunately, the Catholic Church is coming into its own, too. Here in this area is one of the greatest mission fields. The people are deeply religious by nature, and as soon as the truth of the Catholic Church is more widely known—hundreds of thousands of conversions will be possible!